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# THE STUDENTS' REPOSITORY.

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S. H. SMOTHERS, EDITOR,  
JAMES BUCKNER, ASSISTANT EDITOR.

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# THE STUDENTS' REPOSITORY.

Vol. I.

Spartanburg, Indiana, July, 1863.

No. 1.

## APOLOGY.—(INTRODUCTORY.)

BY THE EDITOR.

THE Editor of this periodical has no collegiate education to recommend him to the consideration and support of the public. About nine months schooling, in a common district school, is all that he ever had. The same is true of most of the contributors. They, too, have had but very little schooling, and some of them none at all. Hence, it will not be strange if the productions contained in the REPOSITORY, should betray a want of that literary refinement which is seldom found except among persons who have had advantages superior to those that we have enjoyed. We have had to make the world a school, and experience has been our preceptor. This school (the world) has produced many great and good men; among whom are Benjamin Franklin, Abraham Lincoln, Benjamin Baneker, and Frederick Douglass.

The object of the REPOSITORY is, first, to build up *Union Literary Institute*, and awaken an interest among its Students and friends in the cause of education. This School was established about seventeen years ago by a few benevolent persons, most of whom were members of the Society of Friends. It was designed expressly for the education of the colored people. But, I regret to say, they have not manifested that

interest in the School that they should feel. It is true, that our people have taken considerable interest in the School, and several eminent and useful young men and women have been educated here; but, as I before said, the colored people of Indiana and western Ohio, have not taken that interest in this School, and in the cause of education generally, that they should take. I rejoice, however, that we are waking up in regard to our condition, and are becoming more concerned about the cause of education and general improvement. It will be the aim of the REPOSITORY to increase this interest.

The second object of the REPOSITORY is, to cultivate the moral, intellectual, and religious character of the colored people, and to afford scope for their rapidly rising talents and aspirations.

If we, as a race, ever become educated, elevated, and respected, we have got to do the work ourselves. No one else can do it for us. We must prove to the white man that we are as susceptible of improvement as he is. We must become posted in the Arts and Sciences of the day. We must distinguish ourselves as philosophers, orators, poets, editors, doctors, and great men of every description. In order to accomplish

this great work, we must be united. In union there is strength. 'United we stand, divided we fall.' Union in all reforms, is what constitutes their bulwark. Then let us unite *heart and hand in the GREAT WORK OF SELF-ELEVATION.*

We earnestly solicit the co-operation of the friends of *Union Literary Institute* as contributors, agents, donors, &c. All moneys received as subscriptions or donations, will be acknowledged in the REPOSITORY.

## WHAT SHALL BE DONE WITH THE NEGRO?

BY THE EDITOR.—(*Written in 1860.*)

THE colored population of the United States now numbers about four millions and a half. There are four millions slaves, and half a million nominally free persons. Notwithstanding this population constitutes a servile class, which has been abused, oppressed, and outraged; yet, nevertheless, this class, though outraged and abused as they are, is destined to occupy an important place in the history of this nation.

The question which most frequently comes up for discussion in the legislative halls of the nation, in the ecclesiastical assemblies, and through the press, is, what shall be done with THE NEGRO?

Various plans have been proposed by which to dispose of him. The first one that I shall notice is that which is proposed by the Democratic party. The Democratic party hold (or profess to hold) that the best thing that can be done with the negro is, to keep him in slavery; that slavery is the natural condition of the African race; the condition assigned to the black man by God himself, and that slavery is, therefore, a divine institution. The Democratic party also holds that the Federal Constitution, by virtue of its construction

and legal interpretation, carries slavery wherever the *American flag waves*. And thus they seek, by this false interpretation of the Constitution, and by the aid of the Dred Scott decision, to extend slavery *all over the nation*. Yes, this party is seeking, by every fiendish means in their power, to open the vast Empire of the North-west to the ravages of slavery. If they could carry out their policy as they desire, the clanking of the bondman's chain, and the crack of the driver's whip, would soon be heard all over the North-western Territories. And some of them have gone so far as to declare that they will not be satisfied till they can call the roll of their slaves in the shadow of Bunker Hill Monument!

The Democratic party also seek to re-open the foreign slave trade, and by it to revive all the horrors of the "Middle Passage," and to commence anew the plundering and ravaging of the continent of Africa, in order to increase the number of the victims of their oppression and avarice.

Will the Democratic party succeed in carrying out their plans and policy? For my part, I believe they will not. Nay, before



They can succeed, they must first *dethrone God—blot out every attribute of the human soul,—and convert man into a monster!* Yes, I say, to that party, that before you can accomplish your plans you must, in the language of Henry Bibb—

"Go stop the mighty thunder's roar;  
Go hush the ocean's sound,  
Or like the Eagle soar  
To skies remotest bound.

And when thou hast the thunder hushed,  
And stopped the ocean's waves,  
Then liberty's spirit bind in chains,  
And ever hold us slaves.

Or when the Eagle's noblest feat  
Thou hast performed with skill,  
Then think to stop proud freedom's march  
And hold the bond man STILL!"

Again, before the Democratic party can carry out their plans, they must suppress the universal spirit of liberty, which is spreading like light all over the world, and whose effulgent rays are destined soon to drive despotism and oppression of all kinds from the earth.

I come next to notice the plan proposed by the American Colonization Society, by which to dispose of the negroes. The plan of the Colonization Society is very nearly akin to that of the Democratic party, and never contemplated any good to the negroes themselves.

The object of the Colonization Society (as declared by their leaders) is to get the free colored people away from among the slaves, in order that they may the easier keep the slaves under subjection.

It is true that there are a few good men and women who encourage and support the Colonization movement. And these persons, no doubt, have the benefit of

the colored people at heart. But a large majority of the Society are bitter enemies to the colored man. I also freely admit, and greatly rejoice, that the Colonization movement has, nevertheless, benefited the colored people, both of this country and of Africa. There is the Republic of Liberia, which is fast growing up to wealth and power. Yes, I believe that Liberia is destined yet to become one of the mightiest nations on earth, and to be the means of Christianizing, civilizing (by the aid of missionary efforts of other nations) the whole continent of Africa. Liberia has her commerce, her churches and schools, her printing presses, and other elements of civilization; and her Republican flag is destined yet to wave all over the entire continent of Africa.

But for the improvements which Liberia has made in civilization, the Colonizationists are entitled to no thanks or merit whatever. As well might the English tyrants who, by their oppression and abuse compelled the Pilgrim fathers of New England to seek a home in the wilderness of America, set up a claim to honor for the advancement of the United States in all the elements of civilization. The Pilgrim fathers were driven to America by tyranny, and the Liberian emigrants were driven to Africa by the same cause. Hence, if we say that the colonization scheme is a good and philanthropic movement, we may, with just as much propriety, say that the system of tyranny which forced the Pilgrim fathers to seek a home in the American wilderness, was also a philanthropic movement.

I come now to notice the policy of the Republican party in relation to the colored population of the United States. It is somewhat difficult to determine what the real policy of the Republican party is toward the negro. In some of the States (the New England States and New York) they seek to elevate and improve the colored people, by doing all they can for the colored man's enfranchisement, and by extending to him the means of education; while in other States the same party seek to disfranchise the colored man, and even to exclude him from those States.

The only explanation which I am able to give in regard to this contrast in the motives of the same party is, the difference in their education. The principles embodied in the National Republican Platform are good and strictly anti-slavery. They are the principles which are embodied in the Declaration of Independence.—These principles were true in 1776; they were true in 1856; they are true now, and they will be true WHILE GOD IS TRUE.

In the Eastern States where the people are advanced in civilization, and where the anti-slavery cause has long been agitated by such able heroes as Wm. L. Garrison, Theodore Parker, Gerrit Smith, and Frederick Douglass, and a host of others, the Republican party carry out the principles of their national platform both in theory and in practice.

In view of these facts, the colored people are looking hopefully, and some of them are laboring earnestly, for the general re-

form of the Republican party.—Yes, we are looking forward with bright anticipations to the day when the Republican party in Indiana, Ohio, Illinois, and throughout the entire North, shall be educated up to the principles of their platform, and when we shall be recognized as men, not only in New England, but all over the nation. Another thing that cheers our hopes and revives our drooping spirits is this: The best anti-slavery men in the nation are rallying under the Republican banner. This causes us to look hopefully to the Republican party for the ultimate abolition of slavery throughout the entire nation, and the elevation of our race to social and political equality.

Republicans of Indiana, will you justify our hopes? Will you do what lies in your power to heal our bleeding wounds? Remember whose sons you are, and whose inheritance you possess; and remember, too, that the colored people, in proportion to their number, did as much to achieve the independence of the United States as any other race. Yes, our fathers, in common with yours, have fought, bled, and died in defense of this government. They fought under the same banner; rallied round the same standard—their blood and bravery mingled together in the times that tried men's souls!

But some of the Republicans claim that they have no power over slavery, only to restrict it to its present limits and prevent it from spreading into new territory. The restriction of slavery is certainly an important work. But I



hold that Republicans can do more than this, indirectly, if not directly. You need not go to South Carolina, or to any other slave State, to find anti-slavery work to do. There is plenty of anti-slavery work here in your own State, and in your own neighborhood. You have a legal and constitutional right to prevent your own State from being made a hunting-ground for fugitive slaves; and you also have a right to refuse to be made blood-hounds yourselves.

The Legislature of Indiana, and of every other free State, has the right to pass laws, by the provisions of which the fugitive slave, so soon as he reaches your borders, may stand up and declare himself a man, and be protected in the enjoyment of his liberty. Republicans have done this in the Eastern States, and why have you not the same right to do it in Indiana?

Again, look at the barbarous code of black laws with which the Constitution and Statute books of your own State (Indiana) are disgraced! By the provisions of these barbarous laws, colored emigration into the State is entirely prohibited, and twelve thousand of the population of Indiana is wholly disfranchised. We are denied the right of suffrage, denied the right of holding office, denied the right of testifying in courts of justice,

denied the benefit of the school funds, and at the same time compelled to pay taxes for the support of the government. Have you not a right to repeal those laws?

The worst and most deplorable feature of those proscriptive laws is, that they shut us out from the public schools, and leave us (so far as the State is concerned) entirely without the means of education; and numbers of families that live in white settlements, are growing up without education.

Republicans, how long! Oh! how long will this be the ease? When you support, by your votes and by your influence, the other proscriptive laws of this State, you indeed commit a crime against God and humanity of great magnitude; but when you deprive us of the means of education, you commit an outrage upon *the soul*; *a war upon THE IMMORTAL PART!*

The strong probabilities are, that most of the colored population of these United States will remain here for all time to come. Then the question arises, would you rather have us among you in an educated and enlightened condition, or would you rather have us in an ignorant and degraded condition? The question of the colored man's rights in this country has got to be met and settled before long. It may be delayed, but it cannot be evaded.

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The world's growth is not owing to any one agency, unless we refer all forces to their origin, the effluence of Divine life, which ever flows forth from God through all

grades and forms of universal being. Each age is the result of all that have gone before it, and the man of culture always stands "in the foremost files of time." II.

## A SERMON

*Preached by Rev. W. R. J. Clemens at the Dedication of the Wesleyan Chapel of Dayton, O., August 25th, 1861.*

Text, Ezra v. chap: 9th verse—"Who commanded you to build this house, and to make up these walls?"

ANY people who have for their ultimate end the glory of God and the highest well-being of man; controlling their conduct by reason and a good conscience, are ever willing that their work shall be inspected and their intentions known to all men. They hold themselves ready to give a reason for what they either do or utter, which will be satisfactory to all who may have any regard for reason. Thus was it when the insolent rulers and counselors of the Prince of Persia required of the pious Jews, (the people of the Most High God,) a reason for their undertaking to rebuild the Temple. They had an answer which commended itself to every man's reason and conscience. The answer they gave was this: We are the servants of the God of Heaven and earth; and *in His name* and *by His authority* we rebuild this house and make up these walls, which, for the sins of our fathers, were demolished by Nebuchadnezzar, the Chaldean. They were also prepared to show that they had permission from the highest authority in the realm (king Cyrus) to engage in the work of rebuilding God's house. Thus having authority of both human and divine *law* on their side—both the *higher* and the *lower*—they went forward with their work and speedily and triumphantly completed it, in spite of the power wielded against them.

The sacred record shows that, in

the sixth year of king Darius, the rebuilding of the Temple was accomplished, and it was dedicated to the worship of the Most High, with the greatest demonstrations of joy and gladness. The ordinances of the house of God were re-established; the word of God began again to be expounded to the vast multitudes who, with anxious hearts, flocked to the house of God; and the result was, a great reformation in the morals of the people.

My christian brethren—ye whose hands have labored to build this neat and commodious house, and to make up these enduring walls, and all of you who have prayed to the God of Heaven to bless the enterprise and accept the offering which we have this day assembled to devote to Him, I hope that you will not regard it as a thing improper that I ask you this question: "Who hath commanded you to build this house, and to make up these walls?" Nor will I be deemed, I trust, out of order, should I proceed to answer for you the question—"We are the servants of the God of Heaven and earth, and in His name we have erected this Temple in which His name is to be recorded." "In the name of the Most High God we do here set up our banners" to sustain His divine worship and authority.

We live in peculiar times—in an age when, in the estimation of

some, the Book which we reverence as the Word of God—the Bible—is regarded very much as we look upon our last year's calendar—as having done its work, and is, therefore, obsolete—of no further use to mankind, while new revelations are expected to succeed it. And we are fallen upon times, too, when the house of public worship,—*the place of preaching and prayer, is styled the synagogue of Satan*, and to be regarded as a nuisance to refined society, and ought therefore to be repudiated and overthrown, and the men who minister in them as expounders of the Bible are denounced as a brotherhood of thieves and unworthy of confidence; justly deserving to be exposed to universal contempt.

The subject to which I invite your attention is one of special interest at the present period in the history of the Church, and one that is by no means unsuited to the occasion on which we are now met.

1. *The house of Divine worship—of public preaching and prayer, is a real benefactor to the community in which it is erected* Now, if we can show that such a house with its instrumentalities and agencies is a defense of the nation's safety, and an incalculable good even to those who deem it a nuisance to the community in which it exists, then we have the best reason in the universe to offer why we have put up these walls and erected this pulpit, and here this day dedicate them to the God of heaven and earth for preaching and prayer.

In the kingdoms of Jehovah, both natural and moral, the greatest and best results are produced

by unperceived causes. Magnetism and electricity were performing their mighty works for ages before their existence was discovered by man. In the realm of mind, also, powers are exerted and benefits are conferred, where the source of blessing is unperceived by the recipient: indeed, we are justified in saying that, here, causes are operating mightily for good to all, which many who are blinded by the Prince of Darkness, denounce as sources of evil to man. One idea frequently controls an entire community. That idea, silent in its operations and mighty in its power of good, an entire nation obeys, and, thus doing, finds its greatest peace and safety.

Now, to some it may seem strange that we should apply these things to the pulpit and the place of prayer: for it must be confessed that the pulpit has not always been bold in the proclamation and defense of the truth; nay, verily, in many instances she has forged the chains of darkness, and been loud and long in the commendation of that which was fundamentally wrong,—and more, that God's house has sometimes been made a "den of thieves." Man's greatest blessings, when by him perverted, become to him the greatest possible curse. In the history of our beloved country thus far, the Protestant pulpit, though faulty, has been prolific of blessed influence upon society, far, very far beyond the credit that it has received. Its influence, though noiseless, has nevertheless been telling mightily for good. The house of God has this power for good only when

that house is what it ought to be. We assume that the pulpit is supplied with a religious teacher with a well-furnished mind, that understands both theoretically and experimentally the gospel of the Son of God, which he goes forth in the name of his Divine Master to proclaim.

We assume, also, that his hands are stayed up in the battle that is being fought between light and darkness, by those who know the truth as it is in Jesus the crucified, and the mighty power of the prayer of faith. In a ministry thus furnished, and fearlessly giving utterance to the whole counsel of God, the pulpit and the place of prayer possess a power far surpassing all else for blessing and saving our sinning race. It towers far above all other instrumentalities for good, as the lofty peaks lift their summits far above the little hills. The devout christian poet, Cowper, in the following lines, speaks truthfully of the power of the pulpit, and the lofty character of its heaven-commissioned occupant:

—“The pulpit (in the sober use of its legitimate peculiar powers,)

Must stand acknowledged while the world shall stand

The most effectual guard,

Support and ornament of virtue's cause;

There stands the messenger of *truth* ;  
there stands

The legate of the skies !—*his theme divine,*

His office sacred, his credentials clear.

By him the violated *law* speaks out

Its thunders ; and by him, in strains as sweet

As angels use, the gospel whispers peace.”

I proceed to notice some of the blessings which the house of God confers on the community:—

1st. It furnishes a suitable supply of spiritual food to meet the

wants of the religious nature of man. Man is by nature a religious being: by this I do not mean that he is a holy being, but a religious being. He is naturally inclined to worship.

That which specially constitutes man a noble being is his religious nature. This exalted nature in him is a magnificent structure in ruins. Man, possessing this disposition to worship the true or the false, has very important wants, and whatever most suitably supplies those demands of his nature is to be regarded, with respect to him, as the greatest good. By mighty efforts, man may stultify the aspirations of that exalted nature within him for a brief period; when his thoughts would soar to the Infinite he may call them back to earth and live as the beasts that perish: he may hear, unmoved, of God's love and God's wrath—eternal joy and everlasting woe, and appear as though he cared for neither; yet, nevertheless, he possesses a *religious* nature and great spiritual wants; and though this noble *nature* in him may be abused, and even its existence ignored, the time will come in the history of each moral agent when that outraged nature will lift up its voice in strong cryings for that which alone can supply its immortal demands.

2d. Not only is man endowed by his Creator with a *religious* nature, but with a social-religious nature. This social nature is specially characteristic of man. His sins and infirmities, of which he is conscious, prompt him to approach that being who is able to pardon and save him, not in the



seeret place only, but in association with fellow-beings who have like wants and are alike dependant on the Divine arm for help. In his seasons of rejoicing, in the vale of sorrow and depression, man is a social being. In man, therefore, there is a special demand for the house of God to which all may come and confess freely and fully to Him against whom each and all have rebelled; and ask help from Him whose smile is our hope; and humbly commend themselves to the word of His grace, who doth all things well, and will become an all-satisfying portion to those who trust in him. We have witnessed within a few years this social religious nature of man performing some strange freaks, which we regard as very interesting and instructive, and well adapted to illustrate the point upon which I have been speaking. A certain class of men, believing that the church had not done her duty to the oppressed and robbed slave, and outraged in feeling at the shameful silence of the pulpit on the subject of the poor slave's wrongs, very strangely assumed that the only hope of deliverance for the enslaved of our country, was in the destruction of the house of religious worship and the utter annihilation of all religious associations. These men came down with a vengeance, alike upon the church, the State and the house of God. They cried, "Away with public worship! Away with public prayer! Down with the church! Down with religious organizations! Down with the bible! Down with

the government, and let them all go to hell and damnation together!" Now, what do we find these disorganizers doing in order to effect their proposed object? Why, we see them organizing themselves for their special work and erecting houses for their social wants! not calling them meeting-houses, it is true, but "Temples of Liberty! Halls of Free Inquiry!" Thus they themselves establish the great truth that man has social and religious wants. Like the smothered volcanic fires, they are pent up, but must have vent, and if the natural outlet is closed up it will find some other; or, like the electric current, if it find no conducting medium in a straight line it will leap from cloud to cloud, in a winding course, burning and scathing all that it touches. Thus France, after stultifying her religious instincts, burned the bible and abolished the christian Sabbath; a day sacred to the religious nature of man—Atheists, as they proclaimed themselves to be, and having reduced the word of God to ashes, and desecrated His holy day, they did not, after all, disprove the fact that they had religious natures and wants. The wants of our religious nature—the house of God with its heaven-anointed minister and its life-imparting truths, are alone adequate to meet. To this consecrated place we may come when the hand of Divine shuts up the heavens and withholds the rain; or when the breezes become impregnated with death. Then it is that man wants a place on which he may fall back for help—where he may confess

his sins, his weakness and wants. When the Beneficent hand lavishes the bounties of heaven upon us and "crowns the year with His goodness," then the grateful emotions of the heart prompt us to come and bow down before Jehovah in His sanctuary and offer grateful praise: or, when, after watching long weary nights over the couch of that dear father or mother, who was our stay in childhood, our guide in youth, and our companion in mature life, death comes, and the dear parent is taken away, and when we follow them to the grave that is soon to enclose that form which to us is most dear, then, O! then, how pressingly do we feel our need of the house of prayer and those consolations which the minister of Jesus draws from the word of life and applies to the riven and bleeding heart. So, also, when death comes and robs the mother of her first-born that nestled in her bosom: then the resistless impulse of that mother's heart is to go to the house of God and ask of Him who ministers at the altar, and whose lips should keep knowledge, "Is it well with the child?" We have felt these wants. Now, to meet *such wants* in man, the gospel is given and houses of religious worship are erected.

3d. *The house of God is a radiating point of divine knowledge.* Here it is that the people are educated. If there be a place on earth where the slumbering conscience can be aroused, it is here. The great truths emanating from the pulpit are of such unspeakable solemnity and power—they take

such deep hold upon the most important interests of mankind—they are so widely extended in their results, and exactly adapted to our nature and wants, that the mind can not be otherwise than stirred by their power. Here, too, man's relations to God and to his fellow-men, and his high destiny with regard to the future world, are distinctly and impressively taught; also, his duties in the family, the church, the neighborhood, the State, and the world,—*all—all* his relations and duties are here taught. No matter how trying his circumstances, nor how dark and intricate his pathway through life, let him frequent the house of God with an humble, teachable disposition, and he will find a light to his feet and a lamp to his path to guide him heavenward.

I care not how ignorant he may be, nor how limited his capacity, so simple are the essential truths of the book of life, that they will come down to his understanding and make clear the pathway of life. Nor does it matter how far you may have advanced in knowledge, nor how mighty your powers for grasping truth, nor yet how far you may have ascended the hill of science, the Bible possesses such an inexhaustless *profundity* of knowledge and truth that it can still give you light far beyond the giddy-heights where you now stand. I care not how dull he may be, who stands in the sacred desk as a teacher of the people, such is the character of the Book from which he draws his instructions, that he can awaken trains of thought well

adapted to instruct the immortal mind in the things that pertain to its highest well-being. Hence it is, that whenever the people have availed themselves of the light that shines forth from the house of God, you find them intelligent and prosperous. Compare New England with Mexico. One is the land where light and knowledge hold sway, and where the people understand well their rights and appreciate them; the other, the land where darkness, (mental and moral,) reign, and the most degrading superstition holds undisputed sway. Now, from what arises this difference in condition? New England has risen in spite of all the obstacles lying in her way and poured her blessings round the world. Mexico remains as she has been for ages; and in her present condition she will remain till the light of the glorious gospel of the Son of God shines unto her through the house of God. If poor sinful man, in his dark wanderings from God, is constrained, under the power of conviction, to ask, who am I? and whence come I? and whither am I going? is the grave the terminus of my journey? if the earthly tabernacle be dissolved, into the Sanctuary of the Lord is the place to go to have all doubts solved and fears removed in reference to these momentous questions. And, if conscious of sins committed against God—driven and tempest-tossed, and he desires to know if Heaven can and will forgive and own him as His child, and how he may become reconciled to God! Here, where the gospel whispers

peace, is the place for him to come and gain the information he needs. Having obtained information on these very important points, man will naturally seek for light on hundreds of others which those already understood, will serve to illustrate and enforce.

4th. The house of religious worship is a benefactor to the community by creating and maintaining a correct public sentiment. The importance of a right public sentiment on all moral questions is very plain to every reflecting mind. Our country has, for a number of years past, been the scene of a terrible conflict—collecting all the moral forces of the country in array against each other. The struggle has been deepening and widening from year to year. The object has been on the one side to establish certain great principles of right and benevolence, and to embody them in the laws of the land. On the other side, the object has been to secure by law uncontrollable license to practice wrong. The points of most interest in the controversy are these: “Shall the doctrine of the common brotherhood of man and equal rights be the established doctrine of the nation? Shall the law obtain that all men are free and equal? Or shall it be that some men are ordained to rule and others to serve? Shall this whole land present to the despoticisms of the world the sublime spectacle of a government whose inhabitants are all freemen, walking in the light of christianity, and thus become a beacon-light upon the mountains for the sure guidance



of other nations? Or shall it present the hideous image of tyranny, with its iron hand upon the neck of prostrate, imploring Humanity?" It is important that we have laws on all of these great questions, which shall embody the principles of truth and equity.

The happiness of millions is involved in these questions. There is one other question of much importance. It is this: Shall a correct public sentiment pervade the entire nation on questions of such overshadowing importance? Shall the principles of truth and equity be written in the hearts of the people as well as upon the pages of their books of law? Without this correct public sentiment we need not hope for the enactment of righteous laws, much less will they be enforced; for, be it remembered, that public sentiment is far more potent than legislative enactment. How is such a public sentiment to be formed? The house of religious worship is the place where this work begins, and where it may be carried forward most successfully. There stands the servant of God, proclaiming in Christ's stead his holy law. He speaks in Christ's name as one clothed with authority. He speaks to the people who hold and wield the power of the land; and for this reason he exerts a controlling influence in giving correct shape to public sentiment. The blessings which the pulpit confers upon the whole community, are poorly appreciated. It blesses by leaving the public mind with the pure principles of the gospel of Christ.

There has been a large portion

of country, in the Northern States particularly, where the property of the people, of all sorts, has been safe, both by day and night, without being put under lock and key. The people, too, retire at night, and enjoy undisturbed slumber and rest. Why this state of things? Why this security of property and life? The house of religious worship exerts a controlling influence over the hearts of the people. It had formed a public sentiment in favor of honesty, and that public sentiment constituted a stronger guard than any number of public officers put on watch. The house of prayer has a mighty influence to make men honest and truthful. By its power, crime and poverty and distress are greatly diminished. It diminishes the number of neighborhood dissensions and expensive law-suits. It destroys the haunts where vicious men assemble for gambling and other wicked practices,—to while away precious time,—to corrupt each other, rob their families, and drag them, with themselves, down to perdition.

5th. The most important blessing derived from the house of religious worship remains to be noticed. It is this: It is, through the mercy of God in Christ Jesus, the place *specially* where peace and pardon are proffered to sinners. This is the great object for which the house of preaching and prayer is erected, and such its crowning glory. The sanctuary, with its united, fervent prayers of the Church—the proclamation of the gospel of Christ by the Heaven-anointed minister, and the renewing power of the Holy Ghost, who deigns to dwell in God's earthly



sanctuary, are the instrumentalities which the Great Head of the Church employs in the salvation of sinners. Other blessings, tho' great, are small when compared with this. Those which I have mentioned before, are mere incidental fruits which Christianity scatters by the way in her sublime march to the eternal world. When the house of prayer is indeed the dwelling-place of the Divine Spirit, it becomes the gate of Heaven to truly penitent souls.

For this great object these walls are laid up, and this day are by you consecrated to the worship of the God of Heaven.

God grant that, when He shall come to right up the nations of the earth, it may be said of *this one*, and *that one*, yea, of hundreds,

that they were born of God in this house of prayer.

My christian brethren and sisters: I would invoke the blessing of the Most High upon you all, whose efforts in laboring to build a house for the Lord have been crowned with such glorious success. As the Divine hand was with the *chosen ones of old*, so was it with you; and the work has been completed. May Jehovah come down and make His glory to fill this house which we dedicate to Him, and may he deign to dwell in this place.

May he who stands in this sacred desk, be clothed with power from on high to preach the word of life. May those who tread these courts as worshippers, worship God in spirit and in truth. Amen and amen.

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## GLIMPSES AT CREATION.

BY S. PETERS.

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MAN is so constituted, that, by giving ascendancy to his better nature, he is made happy in the things around him. The Author of the universe has so arranged things beneath, around and above, that man, whenever he indulges in earnest meditation, must admire. There is such a display of admirable perfection, boundless wisdom and unlimited power in creation around us, as to call forth feelings of great gratitude from all rational beings who feel their dependence and see the adaptedness in things around them to meet and supply their wants. Although ev-

ery thing with which we are connected has felt the blighting effects of sin; yet emblems of beauty and goodness are every where around us, and call for our admiration and wonder. Though man fails to be made holier in viewing creative power, yet he must admire. His own being is wonderful. The adaptation of the eye to light and the ear to sound, is indeed wonderful.

I move, but how? I command my body to change position, and immediately it obeys. How is it? This willing to move is an act of the mind; yet, why does my body

move? My mind can not come in direct contact with matter. Mind can not touch a board or a stump, yet, with the speed of thought, it sends out its agent, and my position is changed. The heart—the seat of animal life, has a wonderful story. It is by this muscle that the blood of the system is forced into every part in eight minutes, and, in performing its function, exerts a power of more than one hundred thousand pounds. And the untiring action of this muscle! In sending out the crimson currents of life, it throbs about sixty times per minute; 3,600 an hour, and 31,536,000 times a year.

The entire human system is wonderful in its construction. Thus, indeed, we find that man is fearfully and wonderfully made. But what is man when we cast our eyes abroad and see what is around us. The globe on which we stand is grand,—sweet flowers at our feet, green swards around us, and the balmy atmosphere above us,—all have their own peculiar loveliness. Yet this earth, with all its variegated scenery, is only a mere speck in the vast work of creation. It might be blotted out of existence, and be only as the falling of a leaf in comparison with the multitudes of the forest.

The work of creation is a work of wonder. The smallest sprig of grass is the result of a silent, unseen power. Even a drop of water is a world for small insects. The air which we breathe is the grand theater upon which myriads of sportive insects pass their transient existence. The sun, the central light of the universe, is con-

stantly pouring off rays of light, giving life to all nature.

This creative energy is never suspended or thwarted. Not a particle of matter has ever been lost. It may decay, but that is only the process by which it assumes a new form. Vegetable substances may pass away, but, in so doing, they give place to a vegetable of a higher growth. Creative energy is ever active. Although this globe has had its form for thousands of years, and that creative wisdom has been incessantly exerted through that period, for aught we know, this globe is yet in its infancy. The spot where we now stand and breathe may yet be known as some deep stratum in the earth, affording speculations for the future geologist. Portions of animal and vegetable life may pass off the pages of the zoologist and naturalist, and be known as things that were.

But, to a new prospect—a prospect in view of which the shining lustre which we behold around us is nothing. Here we behold attractions, but in the heavens above us there are bright, glittering worlds running their ample rounds. One hundred millions of systems are desecrated by the telescope to be in existence. Yet, in the infinitude of space, beyond all assisted vision, there may be systems to any number. The author of the universe is infinite, and he has poured His power throughout His vast dominion.

But there are other wonders:

“Seest thou those orbs that numerous roll  
above?

Those lamps that nightly greet thy visual  
powers,

Are each a capacious sun like ours.  
The telescopic tube will still descry  
Myriads behind that escape the naked  
eye.

And further on a new discovery trace,  
Through the deep regions of encompass-  
ed space.

If each bright star so many suns are  
found

With planetary systems encircled round,  
What vast innifitude may grace,  
What beings people the stupendous space!

The time was, when this language of the poet would have been deemed absurd,—in the days when Martin Luther ridiculed the idea of Copernicus; the rotation of the earth. The idea then was, that the stars were mere sparkling gems set in as an ornament—that the blue concave above us is, with all its bright emblems of Divine wisdom, a beautiful picture revolving around this quiescent earth,—that beyond human vision worlds ceased; creative power languished, and that there the “King Eternal” held his throne.

Yet, in an important sense, the works of the skies are for the good of man. They all unite in impressing this one thing upon us: That an intelligent contrivance unquestionably implies one who is fully adequate to adapt means to procure certain definite results.—They teach us not only that there is a God, but that He is one of all-power, replete with wisdom,—just in his designs as such. He has all power to teach and all right to rule. They spread out a boundless prospect before us, and afford ample exercise for our loftiest powers. We may lend wings to our imagination, and sail from star to star and from world to world, and

tax our mental capacities to the last degree in endeavoring to trace what is there written, and, after we have done *all* we possibly can, we will yet find that we have only gathered the fragments while the great ocean of truth and mystery lay out before us untouched.

But one point of grandeur is the distance of the heavenly bodies. It was once the greatest task to ascertain the length and breadth of kingdoms, and to find the distance from one place to another. But now the difficulty is overcome, and such a degree of accuracy obtained that man can ascertain the distances of the heavenly bodies with as much certainty as he finds the distance from New York to London. By comparing one object with another, he ascends higher and higher, comprehending the motions and dimensions of bodies millions of miles distant.

The planetary system, how vast! A circle drawn around its circumference would amount to eleven thousand millions of miles, and a body moving at the rate of thirty miles per hour, would require forty-two thousand years to go round the planetary system. But, when we attempt to go beyond, distance swarms upon us and imagination loses its power, till we return to something less incomprehensible. The sun, the center of the planetary system, is at a distance not easily comprehended.

Ninety-five millions of miles! Suppose one of us were now to start on a trip to the sun at the rate of twenty-five miles per hour, it would take the individual over forty-three years to get there; and



before he could get back he would be an old gray headed man. Although this distance is great it bears no comparison with other bodies. The nearest fixed star that nightly decks the deep, is ascertained to be twenty billions of miles distant. Suppose, then, that there was a railroad completed from our earth to the nearest star, it would take a train of ears, at the rate of 33 miles per hour, more than 6,848 years to make the trip, so that if a train had started at the foundation of the world and traveled steadily ahead until now, it would not have made the trip. A man would have to be independently wealthy to take a trip, though he paid the small sum of three cents per mile. Yet this is the distance of the nearest, while others amount to more than 62 billions of miles.

The velocity of light is unequalled, moving at the rate of 12 millions of miles per minute. Then suppose a star at that distance was now launched into existence, it would be ten years before we would catch the first rays of light emanating from that body. Or, suppose a cannon ball to move at the rate of five hundred miles every hour, it would require more than fourteen millions of years to pass over their immense interval. Yet, vast as the spaces are, "God meted out heaven with a span, and stretched forth the heavens above. Who can utter the mighty operations of Jehovah? Who can show forth all his praise?" "Lo! these are but parts of His ways; but the thunder of his power, or the full

extent of His omnipotence, who can comprehend!"

But this is not all. After we have traced distance to our farthest power, we find that magnitude surpasses. Our earth is large to us, yet it is surpassed on every side. Perhaps the smallest star that gleams in the distance, is a thousand times larger than our earth. The sun looks small, yet, were it hollow, it would take 13,000 such worlds as this to fill it.

But other manifestations of creative wisdom are equal to those. The number of inanimate objects in God's universe, transcends all computation. Then all the animated existences that breathe the breath of life, even of one small globe is far beyond all idea of numbers.

But we need not look above for the wonders of creative power. The earth beneath us, as well as the heavens above us, has a history and a wonderful history. The rocks and the hills, all bear testimony that God is ever active. The deep recesses of the earth show that it has felt its mighty stirrings, and that, within its bosom, silently works a hidden power, ever producing the most wonderful changes. And we are thus taught that the elements of the earth were not heaved together by some chance power, but that perfect order attended every stroke.

We are taught that the creating fiat of God has been for ages building and beautifying this earth. And we are here taught still more that the God of the universe is the God of the Bible. The Bible was not given to teach sciences,

but wherever it and Geology comes in contact, they *now* harmonize in most points, and perhaps a better acquaintance with both will make them entirely harmonize.

Yet after we have traced magnitudes and distances of bodies, and noted the vast beautifying machinery of worlds, the question comes, if God is the author of all things, what are the primary elements out of which worlds were made? Nothing is the answer you get. Everything beneath, around and above made of nothing? Suns and systems, moons and stars made of nothing? No finite mind grasps the idea. How much of nothing it would take to make something, is what we do not and cannot comprehend. Does the Bible contain such an idea? In the beginning God created the heavens and the earth. He also created Adam, but he was formed out of dust. But there is a higher idea in creation than any yet mentioned. The beauty of our green earth we love; its capabilities we praise—the splendor of the sun we admire—but when we cast our eyes across the heavens, knowing the great works manifested there, we say, “What is man, oh! God, that thou art mindful of him?” Yet notwithstanding our admiration of glittering worlds, the power and wisdom therein displayed, there is something that God values still higher. It is the intellectual creation—it is this that He will preserve

“Unhurt, amidst the war of elements  
The wreck of matter and crash of worlds.”

The worlds above us are only the theatre of intelligent beings whose ways we will only know when we are freed from these confines of

Time, and loosed upon the boundless shores of Eternity.

And what a lesson are all His works and ways calculated to teach! The most splendid intellects of our race have found the highest enjoyment in a life-long study of the great lessons of truth and duty that are written by the finger of God on all His works. And what is more elevating to man? If we learn ourselves to admire His works, our minds will be gradually led to contemplate Him in all His perfections. Thus we will be led up through nature to nature's God. Mind assimilates to whatever is made its greatest desire. If we study nature's great lessons, of course we shall be wiser and better. The works all point us upward.

But how few can appreciate! To many God's works are naught except as they tend to the gratification of selfishness. A farm is beautiful because it produces money.

But it matters not for the attention given. Its importance remains the same. Justice will finally rule the account. The means of improvement are within our reach. Unto us is given the capacity of studying God's eternal ways, and of filling ourselves with God-like thoughts. Unto us is given the privilege of *now* starting on a course, in view of which we will stand the higher throughout the unending cycles of eternity. For us God has spread out a boundless universe through which we may roam and learn His wondrous perfections when we enter upon a higher stage of existence. For us is written Nature's great truths, that we may be moved upward, preparing ourselves for higher enjoyments hereafter.

**PREAMBLE AND CONSTITUTION**  
OF THE  
**UNION LITERARY SOCIETY.**  
**PREAMBLE.**

WHEREAS, a number of benevolent men and women have given lands and contributed money and goods for the purpose of building up and sustaining a Manual Labor School—principally for the benefit of that class of the population whom the laws of Indiana at present exclude from all participation in the benefits of our public school system—and further, for the purpose of placing the benefits and blessings of an education in the higher branches of science within the reach of all who have not the means and facilities for the acquisition of scientific knowledge, which are always at the command of the wealthy. Now, therefore, that the greatest possible good may be derived to those whom the munificence of the donors was designed to reach and bless—to secure and employ for the same benevolent end all gifts, contributions, devices and donations that may hereafter from time to time be made in furtherance of this laudable and Christian enterprise—to provide for the due and proper application of the same, and to define and fix some general principles for the good government and promotion of the best interests of such School and Collegiate institute as may grow up on this foundation, we do ordain and establish the following

**CONSTITUTION.**

ARTICLE 1st. This School shall be called and known by the name of the Union Literary Institute.

ARTICLE 2d. All the estate, whether real or personal, already given,

and all such as may hereafter be given in aid of this Institution, whether acquired by gift, grant, donation, or devise, and everything that is acquired by purchase shall perpetually vest in five trustees, who have heretofore been elected for that purpose, and their successors in perpetual succession.

ARTICLE 3d. These five trustees shall continue in office until death, resignation or disqualification.

ARTICLE 4th. Whenever a vacancy shall occur in the board of trustees, the board of managers shall, as early as practicable after it shall happen, notify and call a general meeting of the persons qualified as electors, according to the 7th article of this constitution, for the filling of such vacancy according to the statute of Indiana, in the case of the election of trustees made and provided.

ARTICLE 5th. The trustees shall be ex-officio members of the board of managers, in addition to which eight persons shall be elected by the contributors, who shall, with the trustees, constitute a board, to be called the Board of Managers of the Union Literary Institute. Four of these eight persons shall be elected at each general annual meeting, holding their office for two years, and until their respective successors in office shall be chosen—the rotation to commence by electing four at this annual meeting, and permitting the four now in office to remain in office till the annual meeting next ensuing.

ARTICLE 6th. A majority of the Board, when met, shall have power to appoint a President and other officers, and to determine their term of service. When such appointment shall fall on a member who is

also a Trustee—to fill all vacancies that may occur by death or resignation, for the remainder of an unexpired term—to appoint one or more agents, and such committees as they may deem necessary, who shall be accountable only to the Board for the performance of the respective duties with which they may be charged. They shall have power to make rules and by-laws for their own government and that of the school, in all matters relating to discipline and manual labor—to fix the rates of labor, board and tuition—to contract for necessary buildings—to employ teachers, tutors, and professors—to provide suitable libraries, philosophical and chemical apparatus, and to appoint and employ such supervisors and overseers of manual labor operations as the state of the institution may require, and the funds at command or in prospect may justify.

ARTICLE 7th. They shall have power to call a general meeting whenever, in their judgment, the interests of the school may require it, and it shall be their duty to call such general meeting once in the year, when all interested, as teachers, benefactors, contributors, whether male or female, shall have equal privileges in discussing and voting on all matters and questions that may come before them. And it shall be the duty of the Board to lay before such general annual meeting a report showing the state and progress of the school; the state and application of its funds, and pointing out its wants and necessities.

ARTICLE 8th. There never shall be tolerated or allowed in the Union Literary Institute, its government, discipline or privileges, any distinc-

tion on account of color, rank or wealth.

ARTICLE 9th. In all matters relating to ecclesiastics, each person connected with the school, whether as teacher or pupil, shall be left to his or her denominational preference; nor shall any teacher be employed, or other instrumentalities used to favor one church organization or sect more than another; but the authority of the Scriptures of the Old and New Testaments, and the Divinity of the Christian religion shall be maintained inviolate, and no person known to hold contrary opinions, shall be admitted into any official station in the Institution.

ARTICLE 10th. The incompatibility of war and slavery with the Christian religion, shall be a leading principle in the Institution.

ARTICLE 11th. This constitution may be altered or amended whenever such alteration shall be submitted, through the Board of Managers, to a general annual meeting; and it shall require a vote of two-thirds of such meeting to ratify such amendment; *Provided*, That such amendments shall never change or divert the application of the funds to any other object than that set forth by the donors in the preamble to this constitution.

Adopted at a general meeting of the contributors to Union Literary Institute, held in Friends' meeting house, at Newport, Wayne county, Indiana, 10th month 1st, 1846.

This institution is a manual labor school, situated in Randolph county, about fourteen miles north of Richmond, two miles east of Spartanburg, and about fourteen miles from Winchester, county seat of Ran-



dolph, in a large and flourishing settlement of colored people, and is designed for the education of that class of our population. It was chartered by the Legislature of Indiana in 1848. The property comprises 184 acres of good land, all under fence, and 150 acres in cultivation; a good frame boarding-house, large enough to accommodate the Superintendent and family, the Principal and family, and about fifty boarders; a good brick school-house, 30 by 40 feet, two stories high, well finished and seated below, finished without seats above. There is a professorship fund of six hundred dollars, the interest of which is applied to the payment of teachers. The institution is out of debt, or easily made so from means on hand and owing to it. We are thus particular, that the donors and friends of the institution may know its exact condition at this time.

We think we may say to the friends of the institution, that it is now in a more encouraging condition than it ever has been since our friend Ebenezer Tucker left us.

The Spring term is now in session (June, 1863,) under the care of Samuel Smothers, Principal. The school numbers about 50 students on

an average, all children of colored parents. The present Principal has had charge of the school about 12 months, and has given entire satisfaction to the Board, and we believe to all others concerned.

The Superintendents, Hiram Colman and wife, are new hands, having just assumed the responsibilities of the Station this Spring. They come well recommended, and seem well adapted to the place.

We are making arrangements to put up a barn on the farm the present season that will cost us four or five hundred dollars; we wish to make some repairs on the boarding house, and to finish the seating of the school-house, all of which will cost some two hundred dollars more, and we would just suggest, therefore, to the friends of the school, that should they feel like rendering some assistance in the way of a donation, they can pay over or send to the undersigned, or to Joel Parker, Treasurer of the Institution, at New Garden, Wayne county, Indiana, and its receipt will be acknowledged in this Journal.

DAVID WILCUTS, President.

MAHLON THOMAS, Sec'y.

## LITERATURE.

BY WM. H. M'COWN.

There seems to be an idea prevalent among our people, that we are not in duty bound to educate our sons and daughters, or that under existing circumstances it is not really necessary that we should do so to any

considerable extent. And the argument given in support of this idea is, that in consequence of the deep-seated prejudice that is existing against us, we can be nothing more nor less than "hewers of wood and



drawers of water," and, therefore, education can be of but little avail to the rising generation.

But what are the facts? In the first place, were we to admit that our destiny is thus fixed, and that every road to honor and distinction is blockaded to us, and that we have no higher motive than financial interest and selfish gain, and yet we think had we space and opportunity, we could adduce abundant argument to prove the importance and necessity of educating our children, and of making every possible effort to improve our own minds.

If the fact is admitted that it is knowledge which reveals to us the hidden evils of our own hearts—looks into the secret recesses of our minds, and exposes to our view our faults and imperfections, and exerts a healthy influence on our general character, enabling us to frame our actions in such a way that they will adorn our stations, it must be admitted at the same time, that education is indispensable to our progress in this world, and our happiness in the world to come.

We must understand that the age in which we live is an age of science and literature, and that the predominant race are already upon the rostrum of the world's activity. But we, as a race, for near three centuries, (through no fault of our own,) have been groveling in low places, in slavery and deep degradation; circumstances and position have divorced us from the pursuits which give nobleness and grandeur to life. In our time of trial we have exhibited a matchless patience and undying hope. But a new era is dawning upon us, the time of our redemption has

come—the days of passivity should now come to a close. The active, creative, and saving powers of the race should begin to show themselves. The real power of our race to tell upon human destiny, should be making full demonstration of itself. True we have already done much—enough, I think, to demonstrate to the world an aspiring and energetic nature. But yet there is a work of great magnitude before us, and it is highly necessary that in order to be able to meet the emergency, we arouse new energies. Let us not forget for a single moment the twelve millions of our race upon the American continent; and more closely connected are the three and a half million in the United States, many of whom are connected to us by the ties of consanguinity.

Let us not forget the sixty millions who are separated from us by a fathomless and almost boundless ocean, but not by the ties of human brotherhood. These people are inseparably connected with every colored man in whose veins there is a flow of one drop of African blood. We must rise with them, or we must fall with them. Their interest is our interest—their elevation is our elevation, and their degradation is our degradation.

Then let us insist upon the rising generation, everywhere, to come to the rescue. Improve every moment of time. This is a duty we owe to God, to ourselves, to our race, and to our generous defenders and benefactors. Let us say to fathers and mothers as well, to educate your children—if you do not, your sin will be visited unto them to the third and fourth generation. More anon.

## WE MUST EDUCATE.

BY LOUISA D. WHITE.

It is with a great deal of satisfaction mingled with embarrassment, that I attempt to write a few thoughts upon this interesting subject. Being a new beginner in public writing, I am almost ready to shrink back from the attempt; but knowing, as I do, that without a beginning there is no ending, and also that the greatest writers of the day had at one time to make a beginning, as I do, and education itself had to have a beginning, I proceed to give you my thoughts. The most gifted orator had one day to begin at his alphabet, and inasmuch as this was the case with our ancestors, who obtained so noble a character—who reached the top of the mighty hill of education, and there spread its fame from nation to nation, and from country to country, I feel it to be our duty and privilege, as a colored race, to enter also into the field of literature; for we are well aware that we have an enemy, and one that will always use the power of usurpation over us unless we raise up to that eminence in literature that none can dispute our equality in that respect. And how can we do this, unless we make use of all the means in our power to cultivate and store our minds with useful knowledge in the morning of our lives, and lay hold of the distaff of morality with all the energy that can be mustered up in us as a people. Yet, says one, we are too weak—all our efforts will be too feeble to accomplish so great an object. But let me ask you, as one of the trodden race, when will our labors grow

stronger, or the great field of disadvantage that we have to labor in, grow weaker, unless we take away the cloud of darkness and ignorance from among us by moral and intellectual cultivation? Let us be united and knitted together in one mind—let us leave off all that is wicked, and that would have a tendency to keep us in heathenism, and cleave to that which is useful and elevating, now and in the time to come; for we see the condition of the government of our so called superiors—on account of being divided and separated in their opinions, they now have to undergo what our race has had to these many years. Wives made widows, children made orphans, and men made slaves to the government, while our race is made slaves to men. We believe God has heard the cries of the oppressed, and will, in his own appointed time break their chains. And now while men are loosing their lives, their property, and all they hold dear to them for the sake of their country, let us lose a little to cultivate our minds and prepare for usefulness in future, provided we ever obtain that privilege. This we can do, and this we must do, and no one can hinder us. The finger of scorn may be pointed at us, poverty and ignorance cast up to us, but all this cannot retard our progress. We may march up the hill of science, hand in hand, with alacrity of spirit, and let that which our enemy has said against us, sink away in oblivion. This we must do if we ever become a free people. We may stand out on the

edge of the field of duty in this depraved condition, and cry liberty and freedom till our strength becomes exhausted, our voices hushed, and our hearts sunk in despair. It will avail us nothing unless we rush into the field of duty with the spirit of a General, such as McClellan, Fremont or Lane, and not stop there, but put our shoulders to the wheel of duty, and our hands to the windlass of cultivation, and work mightily for the overthrow of the prejudice that exists in the bosom of the whites, and hasten on the period when the prejudice against the African race will be annihilated in the minds of the public. Oh! friends, could we but feel the burden that is resting upon us, we would no longer remain idle and pondering over that which has been meditated upon so often. Yes, I may say often, and with so many without bringing it to any effect, that it almost makes me shudder at the thought of it. Permit me, then, to say that there is nothing under the shining heavens—no society that we can have our names annexed to, that will be more beneficial to us than schools for moral and intellectual improvement. And may the echoing of our voices, ringing from ear to ear, be to educate our rising generation. May our enemy cry peace, peace, but there is no peace for us so long as they continue to hold our just rights from us and our brethren, under the tyrannical yoke of oppression. But, says one, the day is dawning, why need we fear or trouble ourselves; let us remain quiet, Providence will provide for us all. But I say, liberty that is not worth seeking, is not worth having. Our way is yet hedged up

by the strong hand of our enemy, and that path can be cleared only by mental power, and mental power will be of no use to us unless put in action. Some may cry out colonization, but I say stand firm upon the land that gave us birth, and show forth to the world by our conduct and our action that we have mental organs capable of improvement, sufficient to make us able to perform the duties of citizens. Now, my friends, I really think that the day is not far distant, if we will put every nerve into action, exert all means in our power, seek into the hidden mysteries of man, tear away the cloud of darkness that lies between us and wisdom, improve our intellect, walk out in the field of literature, and there show forth that we are men and women, when we will be elevated. And in this glorious enterprise we have to day thousands of our noble-hearted young men and women of the North, while we have thousands more on the battle field, trying to rescue their brethren from the galling yoke of oppression, and to save the glorious Constitution and the Union.

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MAN'S FACULTIES.—Going into a village at night, with the lights gleaming on each side of the street, in some houses they will be in the basement and nowhere else, and in others in the attic and nowhere else, and in others in some middle chamber; but in no house will every window gleam from top to bottom. So it is with men's faculties. Most of them are in darkness. One shines here and another there; but there is no man whose soul is luminous throughout.



## A FEW WORDS TO MY COLORED BRETHREN.

BY THE EDITOR.

When we reflect upon the present state of affairs in this country, how is it possible for us not to realize the great responsibilities that are devolving upon colored men at the present crisis. The time has now come for intelligent, decisive and energetic action on our part. For thirty years we have been lecturing, talking and praying for the liberation of our enslaved brethren. God has answered our prayers, and our brethren are being liberated by thousands. The wonderful changes which are now taking place in our condition, brings upon us new duties.

The first and most important of these duties is to stand by and defend the government. Our liberties, our interests and our happiness, in common with other citizens, depends upon the fate of this government. If the government stands, our liberties are secure; if the government falls, we will be doomed to life-long bondage and chains. It is true that we do not enjoy in some of the States all the rights and privileges other citizens enjoy, but our condition is certainly far better than it would be under Jeff. Davis' rule. Again, to fight in defence of the government, will confer lasting honor upon us and our posterity, and secure for us the respect and admiration of our

white fellow-citizens. And I rejoice to know that our people are already enlisting by thousands, and are bravely standing by the STARS AND STRIPES.

It is also our duty to do all in our power for the support and comfort of the thousands of our race who are being daily rescued from the hands of their rebel masters. These freed persons are in a suffering and desolate condition. It is true that the government feeds them, but it does not nor cannot clothe them. Hence they are dependent upon the anti-slavery public for aid. Then let us give freely of the abundance with which God has blessed us, for the comfort of those desolate ones, remembering that giving to the poor is lending to the Lord.

Again; it is our duty to do all in our power to educate ourselves and our liberated brethren. Knowledge is power, but ignorance is weakness. Just as long as we remain ignorant, we may expect to remain degraded. There is a power in one cultivated mind that a thousand ignorant ones cannot wield.

A vast field is now opening for our young men and women to labor in as teachers. My young friends, are you qualifying yourselves for this great and glorious work? Do you

really feel the great responsibilities that are devolving upon you in this respect? If you do not, I call upon you to arouse and get you to ACTION! Our brethren are naturally looking to us for light and knowledge. This they have a right to do from the fact that most of us have had an opportunity of acquiring light and knowledge.

It is our duty, too, to exercise patience and forbearance toward the government. If the government is not doing as much for us as some of our people think it ought to do, we should not become impatient. The government has done more for us in the last two years than any of us, five years ago, expected would be done in ten years from the present time.

And the government is still doing all that it can consistently do for us. It is true that we are still deprived of our political rights in many of the States, but that is a matter over which the General Government has no control. The General Government has no right to repeal the black laws of Indiana. It has made us citizens of the United States, and that is all that it can do.

Then let us wait patiently and labor for the dawn of that glorious day which will soon burst upon our enraptured vision, when we will stand up redeemed from bondage, redeemed from prejudice, redeemed from degradation, and upon a level platform with common humanity?

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## INTEMPERANCE.

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BY E. P. OKEY.

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I think that Intemperance is as great an evil as exists in our land. For instance, look at the man whose brain is dizzied with that which disqualifies him to belong to society. I think that intemperance, in a great many instances, has caused lives to be lost, when, if it had not been for ardent spirits, these lives might have been preserved. We frequently see those who are in the habit of drinking intoxicating liquors, engaged in wickedness of various kinds—some in ly-

ing, some in stealing, and some in one thing, and some in another. You may always know the man whom I have just described to you; he is looked upon with disdain. And such a man is generally abusive to society, and causes those to dislike him who might have been his friends, if he had let the poisonous stuff alone. I think that nothing looks worse than to see a man loitering about a grog-shop, waiting to slip behind the curtains to take a horn. But I have frequently

seen men guilty of this degrading practice. The habit of dram-drinking robs his purse of the means with which he ought to purchase bread for his family. I would advise those who are in the habit of tippling, to quit immediately, for it will lead you to want, and the more you tittle, the more you will want to, and, last of all, you will get drunk.

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## A MOTHER'S LOVE.

BY LUCY JONES.

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When you have counted the stars in the heavens, and made an exact calculation of all the pebbles on the sea shore, then, perhaps, you can fathom a mother's love. It is like the ever-green tree that never fades. When all other friends have forsaken us, a mother's love will be as pure as ever. A mother will sit by the bedside of her sick child, and watch over it all through the night, when all others are asleep. Oh! how pleasant it is to have a kind mother to take care of us when we are sick. Her gentle voice seems like music in our ears when we are in trouble.

A mother's love! That love is much like the love of our kind Savior; for our Savior loved those who spit upon him, and smote him with the palms of their hands. A mother will love her child when she is treated unkindly by it. Oh! how we love a kind mother. I do not wonder at the commandment given in the scriptures which says: "Children,

obey your parents in the Lord," for this is right. It must be an awful thing to disobey a kind mother, who has been our guardian and protector all thro' our lives.

Only witness a mother's grief at the death of her child. When she calls to mind the happy moments that she has enjoyed with it, and now, to think that she must be separated from it, as it seems forever, it is almost more than she can bear. When, in imagination she can hear its sweet voice calling mother, mother, then the thought comes rushing to her mind like a mighty torrent, shall I never hear those sweet words again? What a sad thought it must be.

She follows it to the grave, to take the last look at the idol of her heart. — When she hears the clods rattling upon its coffin, she feels that it is gone, forever gone. Who can imagine the deep sorrow of her heart? None but those who have felt the same. If I must be separated from all my

friends, give me a kind mother. When I am in trouble, the kind and gentle words of my mother are like the bright sunshine after a long gloomy day. They seem to give me new life. O!

how we should pity those who have been deprived of a kind mother. I do entreat children who have good mothers to love and obey them.

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## NECESSITY OF EDUCATION.

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BY GEORGE W. CHAVES.

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RESPECTED AUDIENCE—I shall at once, without any preliminary remarks, urge the acquisition of learning upon you, as a necessary and indispensable duty devolving upon us as a race, in order that we may vindicate our rights, establish our own claims as men, upon all other races, and obliterate the prejudice that now exists between us and the whites; for I claim that no nation or race of people ever become distinguished for enterprise and civilization without education. Neither did any nation ever prosper under the influence of true religious principles and good moral laws, without the aid and assistance of education. And we, as a race, need it as much as any other that we have any account of. Hence, I urge it as a necessary duty, and an indispensable obligation enjoined upon us by reason of the incalculable good it will be to us in years to come, to put forth every effort in our power to become educated and enlightened. Just in proportion to our advancement in learning, so will be our power to resist oppression, let it come from whatever source it may. It has been well remarked by talented men, that one hundred ignorant men are more easily held in slavery than one educated man.

Then, my friends, whatever we do, if we do anything at all, let us become an educated people—an enlightened race, and an industrious and intelligent class of the community, thereby proving to the world that we are MEN, in the full sense of the term. We must illustrate and prove our claims to equal manhood, upon those who claim to be our superiors. We must batter down the strong walls of blind prejudice, and wage war upon that unreasonable hatred that now exists towards us. And no other people are so well qualified to do this great work as we are ourselves, from the important fact that no person knows the pains of affliction so well as those who have felt them. Hence the necessity of becoming educated.

So, my friends, both old and young, wake up from your lethargy and drowsiness, and arouse from your stools of do-nothing, and come at once to the great work that is now before us.

You don't mean that we should do anything? says the old and middle-aged, and those are at and past the meridian of life. I do most emphatically mean you. I want all to put their shoulders to the wheel of education, and push with all their power



to move forward. I believe that we are destined to always live under a republican form of government, where education has the most liberal reign, under the influence of free thought, free speech, and a free press. What a shame it would be upon us for our kindred and brothers of the South to come to us, and find us idling away our time, and that, too, before we know anything scarcely, and some of them commence learning and soon get ahead of us. For God's sake, and for our own sake, never let this be the case. If we do, it will be a disgrace upon our character forever.

But, says one, are we as capable of learning as other races? I answer yes. Frederick Douglass is a living and undeniable demonstration of this fact. A man whose power of mind and concentration of thought have both been acknowledged by this country and England—a man whose oratorical powers have done more to remove the prejudices from the minds of the American people against our race than those of any other man living—a man whose works and fame will live after he is laid in the general mausoleum of ages.

Have we a good opportunity to educate ourselves? says another. I answer a better one than we make use of. We have the chance, if I am not mistaken, of pushing our learning from an Abecedarian through all the various branches up into Greek and Latin. We idle away time enough to become good scholars, besides all the other advantages afforded us. I will just remark in this connection, that the loftiest flights of learning have emanated from men of the poorest opportunities for acquiring it.

But others may ask, have we the means with which to educate ourselves? Again I answer in the affirmative. We have more means than we make a proper use of. We also have more means than we are willing to use for this cause. The best scholars we have in the country have emanated from the poor class of people. We generally call these persons self-made men, and I claim that they are the best and most useful men that live.

There is an idea that some of us entertain that because we had no hand in bringing ourselves into bondage, the whites are altogether to blame for our degradation; and therefore, taking this as a standpoint of argument, we have nothing to do but sit down upon the stool of idleness, and wait for the white people to do our work—that they must free us, educate us, and in short make us every thing we should be, and we do nothing. This is a pernicious idea. Such ideas, my friends, will never make us freemen, in the full sense of the word. We must help to free ourselves, or we never will be free.

I must now bring my broken remarks to a close by saying, as I know that all good undertakings have been crowned with success, I am confident that all subsequent ones will be. Therefore, I give you my best wishes, and God speed in all your efforts for the elevation of our race.

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A covetous desire in the heart of youth is the germ from which may spring a poison tree, whose atmosphere is pestilential, and the taste of whose fruit is death.



## COMPOSITION.

I regard composition writing as the most important and useful department of education. All written and printed documents are compositions. The Holy Bible is a collection of compositions. It contains the productions of Moses, Daniel, Elijah, David, Solomon, &c. The New Testament is also a collection of compositions, containing the writings of Matthew, Luke, John, Paul, Peter, &c. And all historical and biographical works are compositions. Hence it is evident that without composition writing, we could know nothing about the things which took place in the world before we came into it.

Since composition is of such vast importance and utility, it is necessary that children should be early instructed in it. And it will, no doubt, take some with surprise, especially those who are inexperienced in the matter, when I tell them how easily children from seven to ten years old can be taught the fundamental principles of composition.

But what are the fundamental principles of composition writing, some may ask? I answer, that they are a plain, legible hand-writing, and a practical knowledge of punctuation. If persons can write a plain, legible hand, and are well posted in punctuation, they can generally find something to write about. They should, of course, be good spellers, too. It is a matter of regret that too many persons who are considered good scholars in the common branches, are very deficient in punctuation, both in reading and writing. I venture to say that there is not one com-

mon English scholar out of ten, including a majority of the teachers of our common schools, also, that can prepare an article for the press. And the productions of many who are called good writers, have to be corrected by the editor, before they are put in type. This ignorance of punctuation arises from the deficiency in their early training,

Punctuation is a natural thing; just as natural as life. The pauses used in printing and writing, are intended to correspond as nearly as possible, with the pauses that we make in talking. For instance, in talking, we naturally make a full stop whenever we get complete sense made.

I have said that it is quite easy to teach the fundamental principles of composition to children of the age of seven to ten years old. How this can be done, I will now endeavor, briefly, to show. I need say but little about the method of teaching spelling, as that is generally pretty well understood.

For teaching penmanship, I prefer to use slates in the commencement. The use of slates, not only saves paper, and thereby lessens the expense, but children will learn much faster on them. This I have learned from experience, as I have been engaged in teaching for nearly four years. When children once learn to write on slates, they will learn to write on paper without any farther instruction. And the same slate will afterwards do for the child to cipher on. Children should be put to writing as soon as they learn the alphabet, and are able to spell very simple

words. As soon as they learn to make letters, which they will do in a few days, they should commence composing. The copies should be left standing on the black-board, and let the whole class copy. In the commencement, the exercises should be very simple, and the sentences short. And it is surprising how soon children will learn to read writing by this method. Every exercise should be something new, which will greatly assist in keeping up the interest of the class, as well as improve them faster.

Punctuation should be taught in connection with these exercises. I did not know, till about a year ago, that children could be taught punctuation so easily. The circumstances which led to a knowledge of this fact, are these: during the last winter term of my school, my assistant teacher had been hearing a class recite in composition in another room, (I mean grown scholars.) At length we made a change, and I took charge of the class, and they recited in my room, in the presence of the small scholars. The class had recited in my room but a few times, till, as I recollect, I wrote the following:

#### THE OX.

"The ox are a very useful animal he works hard for us the Ox eats hay and grass and corn the ox can Pull the Cart we should treat The ox well"

Louisa T., a girl eight years old, spoke up and said to the astonishment of the class and myself, too, "Tain't right." "Why," said I, "what is the matter with it?" "The body of the composition ought to commence on the third line, and you ought to have commenced your

sentence with capital letters." "What is a sentence?" said I. "A collection of words making complete sense," said she. "Do any of the rest of the children understand these things?" said I. "I do," says Sophia A., a girl of ten years. "Will you make some sentences?" said I to her. "This is a good book, I love to read it. All children should learn to read." Lewis B., a boy nine years old, spoke up and said: "I understand it too; you ought not to have commenced the words ox, pull, the, and cart, with capital letters." "Why not?" I asked. "They are not the names of particular persons or places," said he. "And you ought to have *is*, where you have *are*," said Julia O., a girl ten years old. "Whenever we mean but one thing, we should say *is*, and when we mean more than one, we should say *are*."

I immediately organized a class among the children in composition; and the result is, that I now have fifteen or twenty children in my school, from seven to twelve years old, who are well posted in punctuation, and are also good composition writers, for young children. And sixteen months ago, not one of them could write his or her own name. Of course I have my large scholars well drilled in these things too.

And scholars that have been drilled in this way, will read print with much more ease and correctness, in consequence of clearly understanding the natural and common sense principles of reading.

MY GRANDFATHER.

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There are few things upon which I reflect with more regret than the fact that I know so little of my ancestors. And this is the case with most of our race. Slavery has almost destroyed the family relation amongst its victims. But few of us know anything of our ancestors any further back than our great-grandparents, and some of them not even that far. I am one of the latter class. My knowledge of my ancestors (on my father's side,) commences at my grandfather.

My grandfather's name was Harry Hunter. He was a native of Virginia. I don't know when he was born, but he has been dead about forty years. The leading facts in his history are briefly these:

He was born and raised a slave. He was doomed to all the hardships and cruelties of the slave's wretched and unhappy life. He had a large family of children, (the oldest of whom was my father, who is still a slave if he is living,) of whom he was passionately fond. The love of liberty was also deeply implanted in his soul. So conscious was he of his manhood, and so vivid were his conceptions of the natural rights of man, that he suffered no man to whip him. Being a man of wonderful courage, and great physical strength, he frequently combatted with and whipped five or six white men at a time.

His desire for freedom at last became so intense that he made up his mind to flee to the Free States, and after many hardships and privations, he at last reached the State of Ohio. He was now beyond the reach of his

fiendish oppressors; for, although he was not entirely safe in Ohio, he could have gone on to Canada, where they never could have got him. But alas! his children, whom he loved as dearly as he did his life, were still in slavery. The thought of his children still being in the awful house of bondage, caused his heart to bleed afresh, and he resolved to make a desperate effort to deliver them. He accordingly went back to his old neighborhood for the purpose, if possible, of getting his children away. But while he was secreted in the forest and mountain, waiting for an opportunity to have an interview with his children, and to make arrangements for their contemplated flight, lo! the white people found him out. They chased him through the forest and swamps, but he succeeded in baffling all their fiendish stratagems for several days, till he at last became exhausted with fatigue and alarm, and laid himself down to sleep. "There is a healing in the angel wing of sleep, even to the toil-worn bondman," and never was its balm more welcome than it was to him! He, no doubt, had forgotten his toils and sufferings, and visions of freedom were passing over his mind. Yes, he doubtless was dreaming of the time when he expected to again reach a land of liberty, and have his children with him. But oh! how soon these visions were blasted forever. His pursuers came upon him, and with a bludgeon they struck him a fatal blow on the head, and killed him outright.

Yes, grandfather, thou wast murdered,  
Thou wast killed by ruffian hands,  
But thy spirit's gone to the heavenly land;  
Bright angels stood ready to receive thee,  
And waft thee to thy Eternal home.  
Yes, thou art high up in heaven!  
In that land above the sky—  
Oh! may I strive to meet thee  
When I am called to die.

SAMUEL H. SMOTHERS.

## ON EDUCATION.

BY MARY M. OKEY.

Education is one of the most valuable treasures that we can get possession of. It qualifies us for usefulness. We cannot get through the world very well if we have not an education; and we may be assured that if we do not undertake to secure this treasure while young, that when we become old we need not expect to be educated then. What is it that distinguishes men from the brute creation? It is education. What enables Abraham Lincoln to fill the office of President? It is education. He once did not know the letters of the alphabet, and now see the proud position he occupies. If we do not educate ourselves, we can never expect to fill places of honor or profit. Then I repeat that education is one of the most valuable

treasures that we can possess. If we are without education, we are without comfort. Some people think that education is not worth laboring for—that if they can read a little and write their own names, that is all that is necessary. But they are mistaken—education is worth any effort necessary to acquire it. If we do not educate ourselves when facilities are so abundant all around us, it will be a source of regret to us in after life, when we have not the opportunity. I wish that I could impress upon all the necessity of education—it is a treasure more valuable than gold, for that may take unto itself wings and fly away, but no one can deprive us of the knowledge gained by education.

## ON LIVING IN THE COUNTRY.

BY LOUISA THOMPSON\*

Some people would rather live in the town, but I would rather live in the country. If we live in the country, we can raise hogs and cattle and sheep and horses; and we can also raise chickens, ducks, and geese. We can grow corn, wheat, and such things as these. When we live in town we cannot raise these things, though it is very pretty in town. When we go into town we

can see a great many pretty things to draw the attention. I love to be in town awhile, and then I wish to go back to my pleasant home in the country. I love to see the pretty green fields of corn, and I love to see the little birds build their pretty nests, and hear them sing their merry songs.

\*Only nine years old.

## TO THE READER—EXPLANATORY.

The appearance of this, the first No. of the Repository has been unavoidably delayed by circumstances entirely out of the control of the editor. The second number will be ready early in October, and subsequent ones at the beginning of each quarter thereafter. It is the firm intention to make the work permanent, and it is hoped all friends of the cause will exert themselves to obtain subscribers.



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Is a periodical that will be issued four times a year, to wit: The first number will be issued on the first of July, 1863, and the second on the first of October.

Its objects are, first, to build up *Union Literary Institute*, and to awaken an interest in the cause of education among its students and friends. And, second, to cultivate

and develop the latent talents, and elevate the intellectual, moral and religious character of the colored people.

All moneys for subscription, and articles for publication, must be sent by mail to S. H. SMOTHERS at Spartanburg, Randolph county, Indiana.

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### TO CONTRIBUTORS.

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All articles intended for the *Repository*, must be in the hands of the Editor at least one month be-

fore the time of publication. The Editor must be left free to judge of the merit of all articles.

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Chas. G. Hot Norton  
THE

# STUDENTS' REPOSITORY;

A Quarterly Periodical.

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S. H. SMOTHERS, }  
JAMES BUCKNER, } EDITORS.

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# THE STUDENTS' REPOSITORY.

Vol. I.

Spartanburg, Indiana, Oct., 1863.

No. 2.

## BLACK-BOARD EXERCISES IN SCHOOL.

BY S. H. SMOTHERS.

In an article published in the first No. of the Repository, I endeavored to show the advantages of teaching composition as a Black-board exercise.

In this article, I propose to offer a few more suggestions in regard to the advantages of black-board exercises in school. And in this, as in my former article, my suggestions are derived from experience. In the article referred to, I said that punctuation could be most effectually taught as a black-board exercise, in connection with writing. The same is true of all the other rules in reading. Inflection, emphasis, modulation, &c., can be best taught in this way. For example, in the reading recitation let some one in the class copy a paragraph from the lesson, or compose one embracing the principles of a certain rule—say inflections—and let him explain those principles; the whole class having the privilege of criticising his explanations. Teachers will soon find this to be the most successful method of teaching the rules of reading. The rules of reading, as given in most of our school books, are so complex, and contain so many exceptions and explanations, that they bewilder the learner, and consequently are seldom learned from the book alone.

And when I went to school, (I

never went but about nine months in all,) my teachers, (except the last one I went to) did not try to teach us anything about the rules of reading. They would call out a class to read, and we never thought of telling what page the lesson was on, what was the number of the lesson, or what it was about. We made pauses when we got out of breath, and the one that could pronounce the words the fastest we considered the best reader. And I regret to say that there are still a few of these ignoramuses among teachers to be found in the country. But I rejoice to know that the number of this class of teachers is now small, and that parents are fast coming to see the importance of employing persons to instruct their children who are qualified to do it.

The forms of notes, receipts, accounts, and of letter-writing can be taught as a black-board exercise. And small children should be early instructed in these things. It may be said by some that when children grow up they will naturally learn these things from experience in business. This may be true of a few, but not the majority. Most persons need particular and repeated instructions in almost every thing before they will take hold of it and understand it. I have known persons to have books on letter-writing in their



possession for years without learning anything about the form of letter-writing. Besides, children need to practice letter-writing before they are grown. I have a little girl, only eight years old, that can write as neat a letter, (except in the spelling) as I can. And if children are taught in the commencement to do things right, they will not know any other way of doing them. The great advantage of teaching these things as black-board exercises is, that one copy will do for the whole school. And scholars will naturally take more interest in the subject being taught, because this method of reciting stimulates a spirit of competition among them. And the teacher can give instructions to the whole school in the same time that it would take to impart them to one scholar by any other method that I am acquainted with.

The fundamental rules and principles of arithmetic can also be most successfully and thoroughly taught as a black-board exercise, entirely without the use of books on written Arithmetic. I do not let my scholars use the book at all, till I have taken them through the five fundamental rules of arithmetic, and I find it to be much the best method. I can tell the principles to them in such a way that they can understand them much better than they can from the book. Persons instructed in figures in this way always make the best business scholars, because what they learn, they learn in a natural and common-sense manner. And when they have gone through the simple rules in this way, then give them the book,

and they will be able to go ahead with it understandingly. And if they should never have the opportunity of going any farther than through the simple rules of arithmetic, they will be able to make almost any business calculation in the ordinary affairs of life. Children should be taught to cipher at a very early age. Before they are nine years old they should have a thorough knowledge of the five fundamental rules of both mental and written arithmetic. I have from fifteen to twenty children in my school from seven to ten years old, who can make a calculation in any of these rules nearly as quickly as I can.

The old system of teaching children one thing at a time is a pernicious one. Children can be taught to spell, read, write, and count together, faster than they can be taught one of these branches. A variety of exercises rests the minds of children, and keeps up their interest in study. Children soon get tired of one thing, and if the teacher don't devise some plan by which to interest them, they will interest themselves in mischief.

I hope that teachers and parents who may chance to read these few broken remarks will ponder them well. If you do, they will certainly profit you. What I have said on these all-important subjects has been derived from experience. It is said that experimental knowledge is the best knowledge that we can possess. A great writer has said that we should make the world a school, and experience our preceptor.

## EDUCATION.

BY S. H. SMOTHERS.

The condition of man, in all ages of the world, has been such, that whatever noble, exalted, or praise-worthy thing he has accomplished, has been attained through the instrumentality of cultivated mind. It is the cultivation of man's mind which distinguishes him from the brute creation, and enables him to soar above the perishing things of earth, and grasp the sublime and glorious idea of a God.

Education also enables and qualifies us to go back through the long vista of time and acquaint ourselves with the doings of past generations, by it we may learn of the rise and fall of Empires and Kingdoms; of the rise, struggles,

progress and triumph, of civil and religious liberty in the different countries and ages of the world.

Again, education enables us to hold converse with the wise and the great, both of the present and past ages. By it we can hold communion with the Patriarchs and Prophets, with our Savior and his Apostles; with Cicero, Demosthenes, Herodotus, and a host of other good and great men who have lived in ages gone by.

Again, the educated man holds in his hands the keys that unlock the grandest treasures of the universe, and give him permission to walk the heights of glory where angels tread.

## A TRIP DOWN THE MISSISSIPPI RIVER.

BY E. BEARD.

Having recently visited as a Missionary, the most of the encampments of Contrabands in the south-west, I desire, through the columns of the Students' Repository, to respectfully lay before the readers thereof, the condition that the Freed people are in, hoping it will not be uninteresting, although brief.

In Tennessee, Missouri, and Arkansas, through the benevolence of philanthropists in the north, most of them have been supplied with a change of second-hand raiment, and in several camps, young women and men have volunteered as teachers, and many children have learned to

read, generally prompted by their mothers, who, to use their own expression say: "I want to see my children read 'bout Jesus."

Most of these teachers have engaged in the work under an apprehension of religious duty, and I would commend them to a benevolent north, hoping they will be sufficiently cared for and encouraged in their arduous undertaking.

In Mississippi and Louisiana, near Vicksburg, are now about 30,000, many of whom are suffering all that mortals can, in this state of existence; numbers of them are entirely destitute of clothing of any kind, and have no cov-

ering from the storm, save old dilapidated tents, which are little better than no shelter at all.

Hence, disease, in its various forms, is fast hastening hundreds per week, to the destined home of all living. And as winter is nearly here, I would urge that those who have any feeling for suffering humanity, do all they can to ameliorate the condition of these much injured people.

There are many other objects, which deserve our charity, but let us not fold our hands, and refuse to make liberal contributions in this case; for, I have no doubt, many hundreds of lives might thus be saved, besides an immense amount of suffering, if we contribute freely of the means with which we are blessed. We should remember, that he who giveth to the poor, lendeth to the Lord.

## THE WORLD'S MORAL REFORMATION.

BY THE EDITOR.

We are informed in the Sacred Scriptures that Man, in his original state, was an upright and holy being; that he, for a time, obeyed the laws and precepts of his Creator, and, consequently, enjoyed contentment and bliss. But, alas! Man violated the moral law, and thereby brought sin and death upon himself and his posterity; and this beautiful earth, which, had it not been for the disobedience of man might have been a paradise, has become a place of misery and woe!

The depravity of the human family has been exhibited in various ways; but its most horrible form is to be found in the practice of war. War seems to have been the delight, and the employment of man in every age. Nation has been arrayed against nation, and kingdom against kingdom, and the earth has presented one common battle-field. A distinguished Philosopher (Mr. Dick) said that no less than 14,000,000, 000 of human beings have been slain upon the fields of battle since

the beginning of the world, which is about eighteen times the number of inhabitants which at the present exists on the globe. What a horrible consideration to reflect that this immense number of beings, created in the image and likeness of God, should be thus sacrificed on the altar of avarice and ambition, by their fellow creatures! It is enough to cause angels to veil their faces and weep!

Out of war has grown Chattel Slavery.—A system which has doomed millions of human beings to life-long bondage—a system which separates husbands and wives, parents and children—a system which seeks to blot out the manhood of its victims, and to reduce them to the level of the brute.

Intemperance, covetousness, licentiousness, &c., have also prevailed, and still prevail in the world to an alarming extent. Finally, the history of mankind presents a dark and gloomy picture, a picture upon which we cannot reflect without horror!

But I rejoice when I reflect that there is also a bright side to the history of the world. I rejoice to know that that heavenly light which was first kindled in the heart of good old Noah, and which cheered him through the dark period of the flood—that light which lead the children of Israel out of the land of bondage; which illuminated the pathway of the Patriarchs and Prophets, and which was made brighter by the agony of Gethsemane and the sufferings of Calvary, has shed its benign influence (partially I mean) over some parts of the earth. The doctrine of love and benevolence has made some progress in the world. The noblest representative of this doctrine is Jesus Christ—"He who taught as never man taught."

The practical application of the doctrines of Christ and his Apostles to both the public and private affairs of life, is what constitutes the world's Moral Reformation. And whoever lives in obedience to the principles of Christianity, is a Moral Reformer.

Then this is a work in which we may all engage. The most humble person in the ordinary walks of life, may do much by his example and influence to promote the cause of Moral Reform.

But it is to our public men, and especially to the ministers of the gospel, that we look, mainly, for the triumph of the World's Moral Reformation. Public men are generally better educated than private persons. There is a power in one cultivated mind that a thousand uneducated persons cannot wield. It is true that parents,

and especially the mother, wield a great influence over the young. But parents get their notions of moral duty, principally from their public teachers. If you wish to know the state of morality in any community, you need only ascertain what kind of books and newspapers they read, what kind of school teachers they employ, and what kind of ministers they support.

Then how great are the duties and responsibilities, of those who assume the position of Public Reformers. I shall have time to notice only a few of the most important.

One very important duty of the Moral Reformer is that of teaching the people, both by precept and example, the doctrine of the universal equality of mankind. The doctrine of the natural equality of the whole human race, lies right at the foundation of all reforms. He who does not recognize, even in the most degraded slave in his chains, fetters, and rags, an equal brother, has no claims to Christianity.

But how is it with a majority of our Moral Reformers? Do they teach, that all men are equal, and have the same right to life, liberty, and happiness? Sorry am I to say, that they do not. But on the contrary they tell the people, that in order for a man to have a right to his wife and children, to his own earnings, and to worship God according to his own conscience, he must have a white skin! That if a man happens to have a black skin, he has no rights which other men are bound to respect! And even ministers of the gospel, men



who profess to be the anointed messengers of Him who came into the world to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captive, and to set at liberty them that are bruised; even these men have the impudence to teach the doctrine that one man was created to enslave another.

Now this state of things will not do. While men are taught to look upon their fellow men with scorn and derision, true morality can make but little progress in the world.

The commandment next to the greatest is, "Thou shalt love thy neighbor as thyself." But how can we love our neighbor as ourselves, while we regard him as being inferior to us? Nor can we obey the greatest commandment while a spirit of prejudice rankles in our breasts. For we are told in the holy Scriptures, that he who says he loves God whom he has not seen, and hates his brother whom he has seen, is a liar and the truth is not in him.

Another duty of the Moral Reformer, to which I invite attention, is the Intellectual and Moral education of the young.—It is to the young that we look, mainly, for the redemption of the world from its present state of ignorance and wretchedness. The young are tender and easily affected; their minds are susceptible to every impression. Then how important it is, that the young should be rightly educated.

The Intellectual education of the young is a necessary auxiliary to their moral education; from the fact that it is through the head

that the heart is reached. In order for a person to properly understand his duty to God, and to his fellow-men, he must be able to read and interpret the Scriptures intelligently. This he cannot do without a liberal Intellectual education. To be able to understand the Scriptures, requires a knowledge of Geography, Geology, Astronomy, and Profane History.

Unless a man's intellect has been properly cultivated while young, he is just as likely to adopt one system of religion as another. He is just as likely to be a Pagan, a Jew, or a Mohammedan, as he is to be a Christian. Or in other words, just as his mind has been moulded when young, it will be when he arrives at maturer years. Hence, if one receives a proper moral and intellectual education while young, his Christian virtues, and his conceptions of the Attributes of God, will grow with his growth, and strengthen with his strength. And when he shall have arrived at the period of manhood, his love to God and to his fellow-men will be unbounded, his benevolence world-wide, and his belief in the Sacred Scriptures firm and unshaken.

There are many other things that I might say while on this subject, but have not the time nor the space for them now. In conclusion, I would say to the friends of human progress; let each and every one of us act our part in carrying forward this Reformation. Let us labor earnestly to hasten that long prayed for period, when righteousness and peace shall cover the land as the waters of the

Great Deep; "when one shall not but when all shall know him from say to another know ye the Lord, the least unto the greatest."

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CORRESPONDENCE.

PRIMROSE, LEE CO. IOWA,  
FRIDAY, Sept. 4, 1863. }

S. H. SMOTHERS,

ED. OF STUDENTS' REPOSITORY:—

The first number of your excellent periodical lies before me, and I have been perusing its pages with a great deal of satisfaction and interest, and pronounce it to have some merit and a good deal of life about it. The productions, which it contains, tend greatly to the general reform of those who read and practice its precepts. May the advocates of reform give largely for its support, not only as subscribers but as contributors. I have thought that perhaps a concise statement, respecting what is being accomplished for the colored people in this neighborhood by their white friends, would probably not be found uninteresting. Hence, I will begin by saying that early last Spring, quite a number of men, women and children came into the vicinity of Primrose, Lee County, Iowa, and by the assistance of their white friends have been made tolerably comfortable—certainly happier than when in Missouri laboring for their masters, their reward being nothing but food and clothing. Several months ago some friends of the colored people organized a Sabbath School, on purpose for them, and I am pleased to say they seem to appreciate the glorious privilege of meeting together to hear and learn of Him who created all men equal. The exercises of the S. School continue

from 3 P. M. till 5 P. M., and consist of reading, spelling, and devotional exercises. In connection with this also, on Saturday at the same hour. Last spring, I, with the assistance of some good friends, organized a school in penmanship, connected with other exercises,—which has been in session ever since. Many youth and children attend, and there are those who, six months ago, were incapable of writing their names, can now write a legible hand, but have not learned to read writing very much yet. I am very well satisfied with the proficiency which many of them are making.

They use slates and pencils for writing, and are anxious to improve, striving to make their mark in the world. I am prepared to say, that so far as observation has taught me, the colored people are as capable of doing business as the whites, for they drink in the draughts from the fount of knowledge at a rapid rate. Place them on an equal footing with whites, and they will cut a niche in the wall of science as high as any of the whites under the same circumstances.

I have not kept a record of the schools in which I have been engaged, but judging from observation I should think that the Sabbath school would average 25 colored persons, and the writing school on Saturday about 20. So you see the good work is progressing here. They are quite atten-

tive as a general thing. I fear I if so, please excuse me this time. have already wearied your patience; J. A.

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## ON STABILITY OF MIND.

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BY GEO. W. CHAVES.

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The remarks that I shall make upon this subject are directed, mainly, to my colored friends. I do not address myself to this class, because what I say is not applicable to others, but because my remarks are more appropriate to us by reason of our present condition.

Firmness of mind, fixed purpose of principle and action, are, in my estimation, among the greatest things that man can possess. But stop, says one, you are too fast; religion is far the best thing that we can obtain. This I will readily admit; but show me a person who has not stability of mind, and I will show you one whose religion is not worth any thing. None of us are as firm-minded as we should be. It seems like our people will not stand up to any enterprise, after they begin it. They will not go forward, in an undertaking, as though they intended to make a living at it.

They are, as a general thing, always changing from one thing to another, moving to and fro through the country—first going into one thing, and then another—always changing their plans. Of course there are many exceptions to this rule, but they (the exceptions) are largely in the minority. Talk to those persons about their want of stability, and they will tell you that such is the inevitable

condition of all poor people. This I will admit, but at the same time, I contend that our own conduct is, to a great extent, the cause of our poverty.

Some of our people will commence farming, and before the crop is half made, they conclude that they can make more at something else; and the consequence is, a sale for half price, or a very poor crop. This is the reason that the white land holders stand aloof from our people, and say we will not do any good. One will commence a trade, and before he becomes acquainted with his employer, or learns the names of the different tools, his mind has become dissatisfied, and nothing will do, but he must quit. Then the report is circulated that he is a worthless fellow, and hence the colored people are all enumerated in that catalogue.

Our people don't seem to be lazy. They work well enough, but are too unsettled in their plans.

The same is true of us in our attempts to acquire an education. We too soon become tired of study, and conclude that something else will be more profitable to us, than the cultivation of our minds.

What a shame it is, that our people have got into this condition.—This state of things will not do.—We will never be scholars, we will never become property holders,

we will never have any character, we will never be religious, and in short, we will never be anything, until we do away with this state of things.

We must come to the conclusion

*to do something, and be something.* We must establish our character as men and women, or we cannot expect to obtain those rights for which we are contending.

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## THE SCHOLAR'S HOPE.

BY JAMES BUCKNER.

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This subject naturally requires to be noticed under three different heads, in order that it may be more clearly understood.

1st. The power and consoling effects of hope. The power and effects of hope are almost beyond description. If we were without hope in the world, our situation would be a sad one indeed. It is the hope of reward that prompts men to action. No person will willingly engage in any occupation or undertaking, whatever, unless there is a prospect of reward. There must be an inducement of some kind held out; and when his works are to be crowned with a reward, then the labor becomes more pleasant, and is cheering to the heart and consoling to the mind; and he labors with renewed energy. Hence the consoling effects of hope.

2d. The different kinds of hope—There are many kinds of hope; and it is natural for some to hope for one thing and some for another. Some hope for long life; some hope to find pleasure in the ball-room; others to find\* pleasure at the card table; whilst others hope to be rich in lands, stocks, silver and gold, etc.

Now there is no real pleasure

in long life, unless it be spent profitably; nor is there any true enjoyment to be found in the ball-room, for like the morning dew it is soon gone, and leaves remorse of conscience.

There is no real pleasure to be derived from the card table, for it is only a game of chance, and those engaged in it are continually laboring under a distressed state of mind—anxious to gain, and fearful of losing; and the worst of all is that it leads to want, misery and dissipation.

There can be but little pleasure derived from riches, unless made use of in a proper manner. How often is it the case with rich persons, that they become covetous, avaricious and narrow-hearted, and their whole soul's desire is to gain the almighty dollar, consequently their life is one of but little enjoyment.

3d. The scholar's hope. The scholar too, has his hope, and that hope is endless progression in knowledge, and in usefulness to his fellow men. This glorious hope cheers his heart and fires his soul. The scholar's pleasures are not like the mushroom that grows up in the night and is soon gone, but they rise gradually, slowly



growing up from one degree to another, and are as lasting as time. Though his task is a laborious one, as he proceeds, it becomes more pleasant.

He commences at A, B, C; and how it does puzzle him to understand these curious characters. From this he goes to words of one and two syllables, and see how it strains his little mind to spell such little words as "baker."

He next comes to reading and writing. In reading of so many different subjects, and of so many different countries, he is somewhat perplexed, for his mind is not capable of fully understanding or comprehending them all.

And in writing he is not yet capable of expressing his thoughts upon paper, or treating upon any subject as he would wish to. All these things are perplexing to the young scholar. But having in view the real pleasure and enjoyment that he shall derive from his labors, he cheerfully enters upon the science of mathematics. Though here he meets with ratios, proportions, roots, squares, angles, triangles, levers, circles, screws, and various other mathematical calculations, yet he does not despair; for he is conscious that he will be amply rewarded for all his labors.

Thus the scholar goes on step by step, gradually entering upon each succeeding branch with more delight, and with renewed vigor; for a knowledge of one branch opens a road to another.

See the earnest scholar, as he lays hold upon geography and quickly becomes master of it. There he acquires a knowledge of

the surface of the earth upon which he lives, and of the different countries, rivers, lakes, seas and oceans, and their different locations. He next probably enters upon the science of astronomy. Here he finds a vast field of pleasure in which to rove. His mind ascends with delight to the celestial world, there to roam amid the starry plains. He traces the courses of the shining stars, marks their revolutions, computes their distances, and discerns the relation that they sustain to each other, and by what means they are held in their proper places. Still anxious to gain more knowledge, and to become more thoroughly acquainted with the laws of nature, he turns his attention to the sun, and finds it to be a luminous body, which is the source of heat and light, and around which, at different distances, all the planets of the solar system perform their revolutions. He next probably takes a telescopic view of the moon, and finds it to be an opaque body, diversified with valleys, hills and mountains, and whose light is borrowed from the sun.

And as the scholar proceeds in the study of nature, he is directed to consult her volume, and to read in it the most wonderful works of the Deity.—Though this is a point that is often disputed among men, even at this, so wise an age of the world, that the study of natural sciences leads to a knowledge of Deity's laws; and well might it be expected of those who have neglected the cultivation of their minds, for they are not capable of comprehending the reality of the

study of nature, ~~now~~ can they tell to what it leads.

I have said that the scholar hopes for endless progression in knowledge. It is a fact which cannot successfully be denied, that education proper leads to a knowledge of God. His works are all governed by certain laws and regulations that are unalterable. And all rational persons are in possession of an immortal principle, which, if cultivated properly, will lead to a knowledge of those laws.

This immortal principle is the mind; and when this principle is cultivated aright it is capable of comprehending and analyzing the laws of nature, as he proceeds from one degree of knowledge to another, for a knowledge of one thing naturally leads to another, and the more he learns of Deity's laws the more anxious he becomes to proceed, and the further he proceeds the stronger and more vigorous his mind becomes, and the more readily can he understand and comprehend that which is presented to him. The scholar, whose mind has been well cultivated, is found amusing himself by contemplating the works of Providence, and admiring those beautiful changes in nature as the effect of the Divine hand, which men in general wholly overlook. But the progression of his pleasures does not stop here; for as he walks out into the fields amid the flowers, or upon the plain, or in the grove amid the forest trees, his mind is at once filled with pleasure at beholding the beautiful scenery that is presented to him by nature, and he is caused at once to reflect and admire the

source from whence all power cometh. He is aware that it is worthy of his notice to mark the daily changes that take place in obedience to certain laws. The more he is thus employed, his soul will expand in more exalted conceptions of Providence, and he can readily understand that these changes are not the effects of chance, and that they are not the result of any uniform principles, undirected by Providence, but that they are the effects of His continually exercising a providential care over all.

Thus the true scholar's hope is one of endless progression, and the more he learns of God and His laws the more he knows.

Again, I have said that the scholar hopes to be useful to his fellow men. The scholar, with his mind well cultivated, is capable of diffusing knowledge around him, and also to impart instruction to his fellow men who may be in search of this noble treasure. Who can realize more real enjoyment than the scholar when he is engaged in the work of imparting instruction to the young and rising generation?

He is caused to rejoice in his heart when he reflects that the impressions that he is making upon the young and tender minds that are intrusted to his care are indelible and as lasting as time. The scholar is again made to rejoice, for he is conscious that the knowledge which he is diffusing will spread and grow, and be handed down to succeeding generations. And last of all, he is rejoiced to know that endless progression in knowledge will be his theme through all ages.

## THE CULTIVATION OF THE MIND.

BY S. H. SMOTHERS.

There is, perhaps, no subject of such vast importance, or upon which depends such momentous consequences, as the cultivation of the human mind. The human mind is the most sublime work of the Creator, of which we have any knowledge.

It is the mind of man which constitutes his immortal part. It is the mind that will live and bloom in the boundless realms of eternity. Hence the improvements which we make in this life, are also made for eternity. Every brain-sweat, every heart-struggle, every honest and virtuous effort made for the improvement of our minds in this life, is also made for eternity.

A firm conviction in the mind that we shall carry the knowledge which we gain in this life with us to the future world, is the greatest of all inducements to us to cultivate our minds. If there were nothing about us which death could not destroy, oh, how gloomy our prospects would be! We would be of all creatures the most miserable.

But, since we are not doomed to annihilation at death,—since we possess immortal minds, created in the image and likeness of God, oh, what strong inducements are held out to us, to cultivate our minds and hearts; what bright and glorious prospects are opened up to our view. The prospect of an endless existence, the glories of eternal life, and of endless progression, should prompt us to use every effort in our power for the cultivation of our minds.

But the young are ignorant of the right way of cultivating their minds. They desire, or many of them at least, to become educated, and to prepare themselves for usefulness; but they know not how. It is true that there is occasionally a youth who possesses such powerful natural abilities that he will rise to eminence in spite of all obstacles; but these are only exceptions to the general rule. Most persons need instruction and encouragement.—In consideration of these facts, I will now proceed to offer a few suggestions in regard to the means best adapted to the proper cultivation of the mind.

The first thing necessary is a knowledge of the fact that education must be our own work. I do not wish to be understood that we do not need the advantages of schools and colleges, but that after we have these advantages, and all others which can possibly be afforded us, we can make no progress without labor. Schools and colleges are great helps, but they can only offer to us the opportunity of instruction. If we obtain knowledge at all, we must dig it out of the mine. One may obtain money or property by fraud, but he cannot obtain knowledge without hard labor. A king or prince must travel the same road in climbing the hill of science that other men travel.

A great many persons seem to think that they cannot learn anything unless they attend a high-school, and thus they spend the bloom of their lives in doing nothing.

ing, waiting for some great opportunity, when they expect to learn everything without much labor on their part.

2d. *Patience.* There is nothing more essential to success in literary attainments than patience.—No one can become distinguished in such pursuits without it. If we would cultivate our minds, we must learn to labor and wait. The cultivation of the mind is a work of life-long toil. It is a work that cannot be accomplished in a week nor a year. The greatest men that have ever lived, once did not even know the alphabet. But by patient industry they advanced, step by step, in knowledge and virtue, until they became bright and shining lights in the intellectual firmament, and will illumine the pathway of succeeding generations for all time to come.

3d. *Reading.* The third means of mental improvement to which I invite attention, is reading. Mr. Todd says: ‘Reading is to the mind what food is to the body. It is as much impossible for the mind to keep fresh and strong without reading, as it is for the body to retain its vigor without a regular supply of food.’

We come into the world entirely ignorant of its past history, and in order to acquaint ourselves with what took place before our day, we must read. Reading is also the only means by which we can learn much about what is going

on in the world at the present time.

4th. *The improvement of time.* A great many persons complain that they have not time to cultivate their minds. This is a mistaken idea. Most persons have time enough in which to acquire an education, if they would only improve it. The difficulty is that we are not careful to improve our time. Those who complain of not having time to cultivate their minds generally spend time enough in idleness, and in unnecessary sleep, to acquire a liberal education.

Some of this class of persons spend a large portion of their time in loafing around stores and taverns. In nearly every little village, the storehouses and shops of different kinds, are crowded about one-fourth of the time with a set of loafers, who spend their time in smoking cigars, passing low, vulgar jokes, and, in some places, drinking intoxicating liquors.—These crowds of idlers also spend their time in playing at cards, billiards, and other games of chance. If the precious time that is wasted in this way was only applied in intellectual and moral improvement, what a different world we would have.

We should feel morally responsible for the use we make of our time. The All-wise Being has placed us in this world in a state of probation, in order that we may prepare for a higher sphere of existence.



## QUALIFICATION OF TEACHERS.

RY L. WRIGHT.

As the *Teaching Season* is approaching (if we may be allowed such an expression) we think a few remarks on the above topic would not be out of place; and finding no article in any of our journals which says exactly what we want said in a few words, we are driven to the necessity of hastily penning a few thoughts ourselves. We do not however, intend to lecture our Examiner or Trustees, for we believe the one is determined to raise his standard as high as circumstances will warrant, and the others we think are anxious to employ the best teachers they can obtain. The wages too, in our county, compare favorably with those paid in most counties in the State.

We wish to notice a few errors, and then close our present article with a few general remarks.

The first is, that because the scholars of a school are small, there is not the same need of a thoroughly qualified teacher; that while it takes a thorough scholar to teach advanced pupils, anybody can teach the primary. A few moments consideration will show the absurdity of this position. Primary teaching is both the most important and the most difficult of all. The most important because every impression sinks deeper and is more lasting in the child than in one more mature, and a habit formed at an early age it is almost impossible afterward to eradicate. There is at present, among educators, ten times the thought ex-

pendent upon primary teaching, that there is upon teaching advanced classes, and that by the best minds in the country. Teaching children is also more difficult than teaching grown scholars, because the latter are old enough to have some motive in studying, and are more able to study independent of the teacher; the former must depend for their advancement almost wholly upon the teacher, hence the more skill is demanded. The rule should be reversed. The well qualified teacher should take primary pupils, and if the *poor* teacher must have any, let him take the advanced scholars.

Another error which still inhabits the minds of some people, and will frequently be found in connection with the former, is, that women cannot teach. This, however, it is not necessary to spend much time upon. We speak what we know, and what facts will sustain us in saying that women are as well suited to teaching as men. And a woman who has qualified herself as well, can teach as good a school as a man can, government included. We do not claim, however, that any woman can teach, nor do we claim that any man can. All we claim is that everything else equal, a woman is as well adapted to teaching as a man, and for teaching small children, we think better.

This brings us to what we wish more particularly to say. We shall not attempt the absurdity of laying down any arbitrary stand-

ard or specifying certain qualifications which a teacher must possess before entering the school-room; of affirming that a teacher must write just so well, must know just so much about English Grammar, Geography and Arithmetic. All of these are absolutely essential, and no one would attempt teaching without at least a superficial knowledge of all of them.

One of the first things which we think necessary, is, that the teacher should be a *living* one. What we mean by this is, that he or she should be awake to their responsibility—to their work—that they should be posted on the educational reforms which are in progress, and the questions which are occupying the thoughts and pens of our leading educators, and that he should himself love knowledge for its own sake. In order to do this, a teacher must read every educational work within his reach. As illustrations, we would mention for the benefit of young teachers Page's "Theory and Practice of

Teaching" and Abbot's "Teacher," both of which may be found in the School library. He should also be a subscriber for a School Journal, the one of his own state at least, and more if he can. Unless a teacher has had other rare opportunities this is indispensable.

These remarks we make, independent of a teacher's progress in the sciences, or of his former opportunities. We care not at what point a person has arrived, or what he may have been at one time, if he is willing to stop there, if he is willing to shut himself from the world around, contented with what he has and is, we have heard enough from him. He is already a *fossil* and may be laid upon the shelf as a specimen of an age gone by. For the school-room his day is past. For such teachers there is no demand. The *living* teacher is the only one who can hope for continued success, for he is the only one who will grow with the times.

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## HINTS TO YOUNG MEN

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BY REV. W. S. LANKFORD.

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We frequently hear our young men say, when earnestly advised by their friends to cultivate their minds, "I have not the time, neither have I the ability to attend to this important work, in consequence of my adverse circumstances."

Let me examine for a moment, and see if this declaration be well founded.

Most of our young men think it

quite reasonable, and even modest, to smoke only three cigars per day, at a cost of five cents a-piece. Now, according to this estimate, twelve young men will smoke 36 cigars, which at a cost of five cents each, will amount to \$1,80 per day: \$12, 60 per week: \$50,40 per month, or \$604,80 per year. This amount, to say nothing of what is being daily expended for *useless quids and abominable pipes*, would pay the tu.

ition of 200 pupils, at the rate of \$3 per quarter, three months: 100 six months: 50 one year or 25 pupils two years.

Once more: quite a number of our young men, I am sorry to say, are in the habit of visiting those sinks of iniquity, where men dead out *death and damnation* to their fellow men in the form of ardent spir-

its. This class of young men think it quite reasonable to use only three drams per day, which at a cost of five cents each, will amount to \$4,50 per month or \$54,60 per year—a sufficient amount, with the necessary industry and economy, to meet the expenses of twelve months tuition at “Union Literary Institute.”

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## INTEMPERANCE.

BY S. H. SMOTHERS.

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Those who are acquainted with the history of the human family, are aware of the fact, that ever since the fall of man, various evils have existed in the world.—And, among these evils, there has, perhaps, been none, except slavery, of such gigantic magnitude as the use of intoxicating liquors.

The use of intoxicating liquors is injurious to the physical, intellectual and moral faculties of man, and disqualifies him for the duties and responsibilities of life. How often do we see men who possess noble and generous hearts, and vigorous minds, and who, if rightly educated, would be an honor to themselves, their families, and their country; who, by wrong training and evil associations, are led into the habit of intemperance, and ultimately ruined.

Few persons expect to become drunkards when they commence the habit of drinking. Ask that man who once lived in peace and comfort, surrounded by a loving family, and whose home was once an earthly Paradise, but is now the abode of misery and distress: his

weeping wife, and ragged and starving children, are now dependent upon the cold charity of the world for support: I say, ask that man how he came to this low and degraded condition, and he will tell you that his descent to the gulf of ruin was gradual, and almost imperceptible. Yes, he will tell you that he commenced taking a dram, merely to be in fashion, and because those with whom he associated were in the habit of drinking, and that by this means an appetite has been formed, which he cannot now control, and which has proved his ruin.

Then, my young friends, let me say to you as one who loves you, as one who sincerely desires your welfare, that if you would shun the awful gulf of intemperance, the sure way *is not to touch a single drop of intoxicating liquors.*

Dr. Buckley, the distinguished Temperance Reformer, says:

“Intoxicating liquors are useless and hurtful to both sick and well, and are corrupting to the morals of the nation. It fills our almshouses, and crowds our prisons.—

It breeds disease—gluts the hungry maw of death, and prematurely peoples the grave!”

Its direful influence does not end with the life of the drunkard; for if he is a parent he transmits to

his child a tendency and element in his organization, which is likely to develop into a morbid thirst for strong drink, and thus the father's ruined life is repeated in that of his child.

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## THE PRESENT AGE.

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BY NATHANIEL ROBERTS.

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We live in an extraordinary age, an age which has been distinguished by events that will never be erased from the pages of history.

Other epochs have been marked by the devastating feats of the sword. Wars have been waged for the best and worst of purposes. Heroes and patriots have marched to the field of battle to oppose the aggressors of their country, or perished in its defense, and thereby given immortality to their exploits. There have been bright spots on the earth where the cheering light of liberty shone in peace; where learning unlocked its doors to the illiterate, and where the arts and sciences unfolded themselves in every form of beauty and grandeur.

But in the midst of all its various achievements, we may not assert that the present age can lay claim to the production of any one of the greatest efforts of human genius. Homer and Virgil, Shakspeare and Milton, were of other days, yet they still live in song.

Time has not inscribed upon the sepulcher of the dead, any nobler names in eloquence than Demosthenes and Cicero. Where

are the monuments of our day whose architecture dares to contend with the Ionic of Greece, or even with the Gothic of later times. The stream of two centuries has glided by the works of Locke and Newton, yet they stand alone in unapproachable majesty. France yet delights to call to mind Louis XIV, far the proudest name in her annals.

England looks back with fondest pleasure upon the reign of Queen Anne for the best models of her literary excellence.

Though we may not arrogate to ourselves the first genius, let it not be thought that we do not live in an extraordinary age. We can not look around without exultation and astonishment. What shall be thought of a single revolution which created a Nation out of 13 insignificant colonies, and formed a government said to be the best in the world. What shall be said of this nation, which has in 50 years quadrupled its population, and spread its inhabitants from the Atlantic to the Pacific ocean, not by a series of wars, but by the triumphant march of industry and enterprise. Again, what shall we say of the wars which restored to South America



the independence torn from her three centuries ago. Her shores are no longer monopolized by a band of men seeking for blood and spoils; she welcomes to her ports the vessels of commerce, and feels that the treasures of her mines, the broad expanse of her rivers, the grandeur of her lakes, the beauty of her scenery, are no longer the property of a distant sovereign but the free inheritance of her children.

What shall we say of the art and science, which resulted in the production of the Iron horse which rushes forth as if frantic with ambition, and when the word is given, darts off at the rate of 30 miles per hour, whizzing through mountains and over vast prairies nearly outstripping the wind in its flight. But Franklin chained the lightning, and Morse following in his wake invented the Magnetic Telegraph, and at his command lightnings become post boys, bearing intelligence from all parts of the civilized world in a few moments.

But one of the greatest and best

achievements of the age was the successful laying of the Atlantic Cable, by Hon. Cyrus W. Field, linking the old and new worlds.

But one of the most sublime characteristics of our age, and one which has wrought the most desirable changes in fortune is the general diffusion of knowledge. This is an age of reading and reflection. In other times it was the privilege of the few, but in ours it is the possession of the many. As progress may be said to have been downward from the higher to the middle grades of society, its course will continue to be downward until it shall have elevated the enslaved and oppressed of every land to the full enjoyment of all the rights with which God has endowed them.

Having now briefly adverted to a few of the surroundings of the present age, allow me to appeal to you and ask shall it be said of us, the young men and women of these times, that while all the world around us is moving, we are indifferent and inactive.

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## THE BEAUTY OF TRUTH.

BY S. PETERS.

Every virtue under heaven has its charms. There is no principle which does not, in its free exercise, add loveliness to its possessor. Take virtue away from man and he no longer possesses manly dignity, but stands a poor degraded being, bearing the reproach of good men and the just displeasure of Heaven. But no

virtue I believe, adds more to his dignity than the love and practice of truth.

Her charms are many. Wouldst thou associate thy name with the honored of earth—those who have lived out their days with unswerving fidelity, and thus received the approval of the Most High? Then give thyself to the guidance

of Truth, and she will conduct thee onward and upward, and make thee to share the favor of earth's most renowned, and cheer thee with the brightest of future hopes.

Wouldst thou be the model man of thy day, the champion of Right, the avenger of wrong? Then let eternal Truth be thy guiding star, thy beacon light in every storm, and it matters not how high the billows may roll, thy unerring guide will ever release thee from thy troubles, and welcome thee to that high and holy pathway where no devouring vice is permitted to enter.

Wouldst thou meet with success in the difficult undertakings of life? Then let this heaven-born

principle reign over and rule in thee.

It is a beautiful truth that when the last shock of Time shall have buried all things in ruin, when the brightness of every star shall have faded away, that even then, and forever, there is a place where joys immortal bloom in the presence of those who have made this principle their rule of life.

Truth!—Who can comprehend it. It is a living principle that never fails to reward its possessor. It is a virtue that never fails to lead its votary by the still waters of peace and bless him with the consciousness of well-doing. It is the basis of good policy, the pedestal of justice, the light of earth and the joy of Heaven.

## HOW TO TALK.

BY J. B. HARRISON.

Everything a man does helps to show what he is. Character is revealed in very many ways. The walk, gestures, tones of voice, all movements and postures, are signs and manifestations of the nature within.

The manner of speaking and the choice of words used plainly distinguish persons of culture and intelligence from those of opposite character. It is to be regretted that many people never do as well as they can in these things, but are habitually careless and slovenly in their use of words and forms of expression, although they know how to speak with a tolerable degree of correctness.

A coarse or improper expression

not only indicates a corresponding quality in the mind, but it increases this disposition to loose and undignified speech, and this process goes on if the habit is continued, until the judgment is weakened and the taste vitiated.

We have not time to point out many of the prevalent errors in the choice of words and phrases, but there are a few which mar the language of so many people who are capable of doing better, that we must notice them.

In the first place everybody reads too fast, and almost every person speaks too rapidly; and this leads to the use of many ragged and undignified contractions, such as don't, didn't, can't, aint,

and a host of others which are the result of a process of clipping, mangling, or otherwise changing genuine words.

You will have time before you die to say everything that you need to say, and there is no call for the indecent haste which cuts off some words when they are but half-uttered, and supplies the place of others with coarse and uncouth expressions which are not words at all.

These low, cant phrases disfigure universal speech. Many political harangues have a vulgarism in almost every sentence. Low, colloquial phrases often mingle with the solemn utterances of the pulpit: and some religious newspapers of great repute seem to emulate the secular press in the use of the language of loafers and fops. Many teachers use terms and phrases which are not grammatically correct, nor in good taste.

No one should ever use what are called by-words. If there were no other reason for avoiding them it should be enough that no well educated person ever employs them. They are all low, and belong in low company.

Never call a man an "old fogy,"

for there is no such word as fogy. Yet we have this very day marked out this expression in articles sent us for publication by two of the leading teachers of this county. They ought to know better, and we think they do.

Never attempt to be witty by using a silly expression that is already in everybody's mouth, such as "Can't see it," "That's what's the matter," &c. The uncouth vulgarism "skedaddle" is heard everywhere, often from ladies' lips. The word itself ought to be sufficient reason why no one should ever speak it.

In speaking or writing always use whatever knowledge you possess. Do your best. Say what you mean, and say it in the words best suited to express your meaning. Observe your own manner of speaking, and other people's too, and at once begin to drop all awkward, indecorous, and unmeaning expressions.

If you have poor opportunities for learning, use such as you have the more carefully. The best opportunities are valueless unless accompanied by earnest effort for self-improvement.

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## EDUCATIONAL.

BY JOHN COOPER.

MR. EDITOR: As the Repository is devoted in part to the educational interests of the community, allow me to call the attention of its readers to a few points of practical importance connected with our schools. There are many

little things that retard our schools, and lessen the amount of good they might accomplish.

It should be the work of every one, who feels an interest in the cause of education, (especially parents,) to discover and remove

those hindrances. One of the great checks to thorough instruction in our schools, is the almost universal habit of allowing pupils the privilege of choosing their own course of study. So great is the desire among almost all classes of scholars to pass over a long list of branches, that the primary branches, which constitute the foundation of a thorough and practical education, receive but little attention. In this way the thorough discipline of the mind which should be the great object of education, is lost. It is to be regretted that so few parents manifest any interest in understanding and correcting these faults of our schools, which must necessarily affect their future usefulness and prosperity. Too many parents are willing to allow their children to choose the branches they pursue, even in opposition to the course prescribed by the teacher, forgetting that he has the best opportunity, daily, to fathom the pupil's attainments and to understand his deficiencies. This

course is an invasion of the teacher's rights, and no parent should place his child under the care of a teacher of whose ability he has any doubts.

Teachers might do much to cure this fault. It is too frequently the case that the teacher yields the right to direct, by asking his pupils what they wish to study. This is wrong. He should be sure that he is right; then establish a course of instruction and adhere to it, strictly.

The correction of this evil will depend in a great degree upon the judicious exertions of the teachers. Let us, as teachers, endeavor to understand the true meaning of the term Education, and never attempt to exhibit a showy superstructure, unless it be based upon a foundation as firm as a rock.

By a careful search after, and a faithful discharge of duty we shall gain the gratitude of our pupils, their parents and friends; thus accomplishing much good.

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## STUDENTS' DEPARTMENT.

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### FREEDOM.

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BY LOUISA COTMAN.

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If there had been freedom at the beginning of the government this rebellion would not have been upon us to-day. I rejoice to know that freedom is now about to prevail all over this nation. Our brothers and sisters are being liberated by thousands. They are coming out from under the chains of bondage, to breathe the air of freedom. O how it cheers my

heart, to think that slavery is now about to end. The slaves are now aroused. They have found out that slavery is no more for them than it is for those that have been holding them in bondage. This war will be the cause of many thousands receiving their freedom. Our liberated brethren are looking to us for light and knowledge.

A great field is now opening for



teachers. Scholars, how many of us are ready to engage in teaching those persons that have been kept in ignorance. They never have had the opportunity of improving their time that we now enjoy. It is now necessary for us as a race,

to make ready and to employ ourselves to instruct those persons that have been kept in darkness. The light of knowledge is now opening to their minds. They seem very eager to grasp it.

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## MORALITY.

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BY MARY A. OKEY.

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Morality is the foundation of a good character. If we have good morals, we are in possession of a good character. But if we do not possess good morals, we have not a good character. The man that is not moral is not thought much of among respectable people. Perhaps the question might arise in the minds of some, why is morality the foundation of a good character? I will give you my views of the matter. Character is the estimation in which we are held by the community in which we live. Now if we are in the habit of telling lies, stealing, swearing, or of drinking intoxicating liquors, and of many immoral practices that I might mention, we have not a good character. What names are most loved and cherished in the minds of the American people? Why they are the names of General George Washington, and of Benjamin Franklin. And why are they so much respected? Why it is because they possessed good morals. History informs us that when Washington was but a small boy, he hated a lie, and would not speak an untruth. You recollect

the anecdote of Washington and the hatchet, how he came to spoil his father's cherry tree; and when asked about it he frankly told the truth.

It is also said of Dr. Franklin, that when quite a young man, he thought much upon the subject of morality, and wrote down some rules that he might be guided by. Among those rules, were temperance, frugality, resolution, industry and humility. And by those rules he succeeded in leading a moral life, and dying an honorable death. We should try to imitate the example of those good men. Morality is also a true principle of religion; and is a very good step toward religion, but it is not religion; neither can it be until it is strengthened by the influence of Divine grace. The man that professes Christianity must always be moral in his conduct, and exhibit to the world a spirit of meekness, like that of the Savior. There are many persons in the world, that once professed Christianity, but for want of good morals they have returned again to their wickedness.

## THE IMPROVEMENT OF TIME.

BY LAVINA COTMAN.

(Read at a School Exhibition.)

I think we all should improve our time while we have opportunity. When we get to be men and women then we will see the evil of not having improved our time. We will look back at our past time and wish to have it over again. But time once past will never return. I have heard persons say they wished they had their time over again that they might improve every moment. And now school-mates when school is out we should not throw our books aside.

We should try and keep what we have learned. And then we

will see the advantage of improving our time. Education is one of the greatest things that we can possess. Education is the only thing that will ever elevate us as a race. If the slaves had a good education they would not stay in bondage one day. A good education is a companion that can not be taken from us. I am glad that the young people of this vicinity are becoming more interested in the cause of education. May we double our resolution and show to the world that we do intend to be a people.

## REFORM.

BY S. PETERS.

The grand animating principle of true reform is, first, good will to universal man. This implies that we are to restrain all our selfish tendencies, and cultivate a regard for the highest well-being of all. A selfish disposition is directly at variance with a true reformatory spirit, and therefore cannot be indulged in the least.

There is no union or sympathy between a proud heart and the development and elevation of the human race. Good will, pure in its nature and glorious in its effects, is the requirement. A noble feeling of high-toned generosity, that will always manifest an earnest zeal for the welfare of mankind, of whatever rank or race, is

the first dawning in the heart of the true principle of reform; and our walk in life is to be the test of the sincerity of our profession.

Whatever we may *say*, to gain favor among men, must be fortified and strengthened by what we really *do*. A professed reformatory spirit that does not prompt to action may well be suspected; for *action* is the necessary outgrowth of a firm abiding conviction of duty and right.

A generous soul that glows with the fervent fires of charity, will signalize its sincerity by continual beneficence.

As the crowded waters burst in silvery streamlets from the rugged hill-side, giving life and beauty to

all around, so the truly beneficent soul is ever spreading its treasures of light and love, making glad the hearts of many.

Whoever would thus act, must feel himself a commissioned disciple sent by his Divine Master into the great field of labor to bless, to elevate and to save.

He claims his mission from a source higher than any or all earthly powers. He is in allegiance with the Eternal Throne, and sustains a relation that far transcends all others in the honor and majesty of its power.

The true reformer is not a fawning sycophant in quest of public favor, place or power; but he is one whose soul glows with that charity and beneficence that will secure the greatest good to the entire race. Throw around such a man the charms of office, place him in the princely courts of kings, and deny him the means of developing this one grand idea

relative to the welfare of mankind and he would be miserable.

If we would be honest reformers, we must realize that, whatever may be man's present low estate, he was born for something better. Man is a dependent being. He is dependent on God for all he enjoys here, and for all he is heir to hereafter. He is dependent on his fellow man for the common joys of social life. We are beings bound together by the most sacred interests, borne on to one final destiny. Thus we were formed by our Creator, that our associated interests might influence us to a liberal regard for the highest physical, moral and intellectual condition of all. And there are enough hindering causes in all society severing our true interests and depressing our manhood, and binding us down to low views and groveling pursuits, to call forth the noblest efforts of Christian philanthropy for the common good of the race of Man.

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## CORRESPONDENCE.

RICHMOND, IND., }  
Oct. 9th, 1863. }

Mr. Editor:—Permit me through the pages of the Repository, to say a few words to my colored brethren. I think it is time for us to arouse from our lethargy and be up and doing.

The car of improvement is pushing on in its course, and both old and young should be striving to keep out of its way, for if we do not, it will throw us off the track of the world's advancement. Let us strive with all our powers to

make ourselves men and women.

Parents should educate their children while young. "Train up the child in the way it should go, and when it is old it will not depart from it." There should be two objects kept in view, in the education of the young; first, to develop the mind, and second, to prepare them for whatever position in life they may be called to occupy.

Genius belongs to no particular class or country. While we see great minds among the Anglo Sax-

our race developing themselves, and giving character to the country which gave them birth, so likewise, we see the hidden talent bursting forth from the mind of the black man, who has been deprived of the advantages that other races enjoy. Let us endeavor to imitate the example of the Anglo Saxon race in our efforts to acquire knowledge.

Fathers, you who have taken your children to the sacred altar, and there have promised to see that they are brought up in the fear and admonition of the Lord; do you feel that you have done your duty in their training? Have you done all in your power to cultivate their moral and intellectual faculties?

Young men, there is a work for us to do. We live in a time of mental excitement. The country is being rocked from centre to circumference. There is much to encourage us. The God of the Universe has taken our cause into his hands, and is delivering our dear

brethren from the bondage in which they have been so long held. I believe a better day is dawning upon our race.

It has been said that the colored man is not so susceptible of intellectual development as the white man. But the contrary has been proven. Look at Benjamin Banneker, who was raised a slave, and who never went to school a day in his life. But notwithstanding the poor opportunities he enjoyed, he became a distinguished mathematician. He had the honor of laying off the district of Columbia, when the Commissioners appointed by the Government, had failed to do it.

In conclusion let me say to the friends of improvement, let us do our whole duty. Let us strive to drink deep at the fountain of knowledge. Let us traverse the green fields of science, and let us always keep in mind the elevation of our race.

JOHN M. SMITH.

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## PERSEVERANCE.

BY JAMES BUCKNER.

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It matters not how simple or how great our pursuits may be, there can be but little accomplished without Perseverance. How often do we see an individual engage in study and for a short time seem to progress rapidly, and to bid defiance to every impediment.

Thus he goes cheerfully on for a while, being buoyed up by the knowledge he has already gained, and employing himself in search-

ing into the deep recesses and hidden mysteries of science. But as he advances he discovers that each succeeding branch is folded up in more difficult and hidden mysteries, and that it requires double resolution and double exertion upon his part to solve these mysteries; yet after having performed the arduous tasks the pleasure that he derives from it fully rewards him for his labor.



But alas! instead of proclaiming in the language of Samson, that "out of the bitter cometh sweet," he pauses to count up the labor that he has performed, the many difficulties that he has surmounted, and thinks how little when compared with them has been his reward; forgetting that the prize lies at the end of the race.

He again pauses to make a calculation of the future; to ascertain if possible how much he shall have to perform; the many long and lonely hours of study that he shall have to pass; the midnight oil that he must burn before he can reach the topmost round; and lo! when he arrays all before him together, they appear unto him insurmountable.

Then he says to himself, I will weigh in the balances the labor and toil of an education, with its pleasures, and ascertain which shall be the greatest; but having already imagined by a miscalculation that the side of toil and labor will far out-weigh that of pleasure and benefit, the benefit that it would be to himself and the good that he might do for others, he resolves to go no further in that direction. Hence it is that perseverance ceases.

But mark if you please, that individual who in early life forms fixed principles and marks out what shall be the course of his life, and uses perseverance which enables him to accomplish his ends.

See him plodding slowly on, gradually surmounting difficulty after difficulty, and marking with success every step. Thus he

slowly, but steadfastly goes on gradually rising from one degree of honor to another until his fame is spread throughout the land.

By persevering efforts men have been able to search into the mysteries of science which unfolds the laws of Nature, and enables us more fully to understand the fixed and unalterable laws of the Creator.

By it they have been able to discover the laws and regulations of the planets and their relations to each other. The motions of the planet upon which we live, have been ascertained; it also has been circumnavigated and explored to a great extent. Where would have been civilization to-day even in America, had it not been for perseverance united with industry? Where would have been her boasted institutions of learning; her manufactories, her railroads, steamships? What but perseverance has accomplished this mighty work?

By it America was discovered, its vast wilderness converted into pleasant farms; large and splendid cities have been built; churches have been reared up. The gigantic oak leviathans that traverse the pathless ocean in all directions; the hundreds of freighted cars linked to an iron steed, and sent with thundering speed through the country, the telegraph by which the Old and New world have been connected, and intelligence conveyed from one to the other with lightning speed, are all the work of perseverance.

By it the prodigious pyramids were reared upon Egypt's plains;

upon one of these structures the labor of one hundred thousand men was employed for thirty years. It enabled Martin Luther, the greatest reformer of any age, (except the apostles) to shake the foundations of popery and to expose to the world its iniquities.

Perseverance has overthrown kingdoms, subdued nations, and demolished thrones. It reared the gorgeous temple of Jerusalem, and built the mighty city Babylon, the queen of the world.

It was perseverance that enabled the slaves of Hayti, after a long and bloody war of fourteen years, to burst asunder forever, the galling bands of slavery and to establish their national independence, and to maintain the same for fifty odd years. What

but perseverance fought the battles of the American revolution, and enabled the patriotic fathers to establish their national independence?

Again, by the unyielding efforts of anti-slavery reformers, upon Britain's soil 800,000 men women and children were freed from chains. And through the same agency, the freedom of speech and of the press have been established throughout the northern states; of this country and they have been partly revolutionized, and the pro-slavery sentiment of the people is fast passing away. And the signs of the times indicate that ere long if perseverance continues American slavery will be abolished, and our country will indeed be free.

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#### A FRAGMENT.

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Compulsory Servitude is inconsistent with the essential rights and principles of man's nature. It is detrimental to virtue and industry. It hardens the heart to those tender sympathies which form the most lovely part of human character. It involves the innocent in hopeless misery in order to procure wealth and pleasure for the authors of that misery. It seeks to degrade into brutes a race of beings whom God endowed with rational souls, and created for immortality.

In short it is utterly repugnant to every principle of reason, religion and humanity. It is impossible for a considerate and unpreju-

diced mind to think of slavery without abhorrence.

Without liberty there can be no lasting social enjoyment; no security for person or property.

How can any man be contented, industrious, and happy in a condition of bondage? The capacity and the desire for freedom, are natural principles, and with these the Creator has endowed every human being.

Yet there are some who hold that slavery is a Divine Institution. But those who contend that it is so good and beautiful never seek to enjoy its blessings by exchanging places with the slave.

*From an Essay by N. Roberts.*

## KNOWLEDGE.

BY LOUISA D. WHITE.

The following article belongs to the Student's Department, but came into the hands of the printer too late for insertion in the proper place :

Knowledge is more sought after now than ever before. It is true that many people are still very ignorant, and very few have half as much knowledge as they need, yet the subject is exciting a great deal of attention.

People form Societies in many places in order to have a better opportunity of acquiring knowledge. Thus they can learn of each other, and whatever is known by one member of the Society, soon becomes the property of the others.

We often see accounts of meetings of persons who are interested in education. They assemble to advise with each other, and try to find out the best way of spreading knowledge abroad in the world.

Many books have been written about the best methods of teach-

ing, and the best methods of studying, and altogether there is a great deal to help and encourage any one who is trying to learn.

Everybody who possesses knowledge should take delight in imparting it to others; and those who are ignorant should be willing to learn from any body and in every way that they can. Perhaps all of us have some knowledge which might do those around us some good; and I am certain that all of us have need of a great deal more knowledge than we have yet acquired.

If we cannot all do much to teach others we can at least set a good example, and show people by our conduct that knowledge has done us some good.

It is more important for us to do as well as we know, to do always what we feel to be right, than it is for us to make a show and have a great name among the people around us.

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 THE INTEREST OF FREE LABOR IN THE WAR.

This war, above all other wars of which history makes mention, is a war waged on our part in the interest of poor men. The Rebellion was plotted, begun, and prosecuted in the interest of the owners of slaves. Whether the man who labors with his hands should be a freeman or a slave, should own himself or be owned by another, is the ultimate question which this nation is now deciding. The Rebels maintain that that is the best condition of society where the land is divided into

great plantations and their owners also own the laborers who till them, and the artisans who make their implements, and this condition of society the Rebels are striving to fortify and extend. The free and loyal people of the land maintained that the laborers and the artisans should be as free as the owners of the soil. Thus, of all the people in the country, the laborers and the artisans are the most interested in this question.

## TO OUR FRIENDS.

BY THE EDITOR.

In sending out the second number of the Students' Repository we wish to offer our thanks to all the friends of the enterprise for their efforts in its behalf.

We are under great obligations to those gentlemen who have used their influence to aid in introducing our Magazine to the notice of the people. They will accept our earnest thanks for the names of subscribers which they have sent, and the good words they have spoken for our work. We trust we shall be able to give the Repository such a character that no one shall regret having commended it.

And as all of us are workers together in a common cause may we not hope for farther exertions from good men and women, such as will place the enterprise on a basis of permanent prosperity? To use frankness with our friends, we shall need all the assistance we can obtain. We desire no compensation for the time we devote to the work, and all that is given to aid the enterprise, whether as subscriptions for the Repository, or as donations, will be faithfully ap-

plied to the purpose for which it is contributed. We think there is no indelicacy in our saying that we expect to make the Repository worth the money which subscribers pay for it.

We owe much to our contributors. Whatever merit the Magazine possesses belongs chiefly to them. We hope that those who have already assisted us in this way will continue to do so, and that other writers will favor us with contributions for future numbers. Every one who has any thing to say which will do good is invited to our pages. Thought and truth are of no color or race. This periodical recognizes simply the Humanity of all with whom we are brought in relation. Those who help us and those whom we desire to help, are men and women.

We think there is a place for us, that such a periodical as ours is needed here, and in this faith we shall work on, trusting that our enterprise shall receive such recognition as its character and aim deserve.

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## NOTICES.

From the notices of the Repository which we have received we select the following:—

"The Students' Repository" is the title of a modest periodical published at Spartanburg, Indiana, which is written and conducted by the students and friends of the Union Literary Institute, a society of colored persons. It is

to be issued quarterly at fifty cents a year; and is worthy the interest of all Americans who wish that all men in this country should have fair play. Many of the articles in the first number are naturally crude and experimental, but the tone of the work is earnest and manly. A brief paper by the editor, "What shall be done with the Negro?" written in 1860, is a very



simple and conclusive statement of the wisdom of doing the best rather than the worst with him. In the opening article a few remarks show a quiet good sense, which is worthy the careful consideration of every colored man. "If we as a race ever become educated, elevated, and respected, we have got to do the work ourselves. No one else can do it for us. We must prove to the white man that we are as susceptible of improvement as he."—[*Harper's Weekly*.

**STUDENTS' REPOSITORY.**—This is a neat magazine of thirty-two pages, just started by the friends and students of the "Union Literary Society" of Randolph County, and edited by S. H. Smothers and James Buckner, Spartanburg, Ind. It is a very readable paper. [*Daily Journal*.

The Repository is now on sale at this office, and we will also receive subscriptions. It should be valued by all our people as a home production, the work of persons in our midst.

All who have been identified with any work for the elevation of colored people, should feel a special interest in the success of this enterprise, and should contribute to place it on a secure footing.

Meaning fully what we say, we would state that the character of the projectors of the new Magazine entitles them to the confidence and patronage of the reading public.

The first number, which is just out, is made up entirely, we believe, of contributions from colored people; but articles of ability and value will be received from persons of any class, irrespective of color. Several gentlemen of ability have promised something for the next number, which will be published in October.

[*Journal, Winchester, Ind.*

**STUDENTS' REPOSITORY.**—This is published every three months, by

Samuel H. Smothers, editor, assisted by Mr. James Buckner, at Spartanburg, Randolph Co., Ind. It contains thirty-two pages, and is published for the small sum of fifty cents per year. Its object is, as set forth by the editor, to build up the Union Literary Institute, for general improvement, for the cultivation of the moral, intellectual, and religious character of the colored people, and to afford scope for the display of their latent talent.

We are acquainted with Mr. Smothers, and believe him to be every way persevering, and also a great advocate of literature. We wish him great success in keeping the *Students' Repository* in the field. The first number which he has sent us, we have not had time to examine thoroughly, but think it will compare favorably with the generality of such periodicals.

[*Christian Recorder, Phil.*

**THE STUDENTS' REPOSITORY.**—We have received the first number of this little quarterly, which is the "Organ of the students and friends of the Union Literary Institute," of Spartanburg, Randolph county, Ind. It indicates fair abilities in the conductors, and makes quite a neat appearance.—They are mainly or entirely the productions of the colored people connected with the school, and as an effort at self-elevation we wish it success; and commend it to the patronage of all who take an interest in such matters.—

[*Courier, New Castle, Ind.*

The *Students Repository* is the title of a new quarterly publication in pamphlet form, designed as "the organ of the students and friends of Union Literary Institute," a school for colored people and others, located at Spartanburgh Randolph County Indiana. It is edited by our whilom contributors, S. H. Smothers and James Buckner. We notice that our cotemporaries

of the press speak in high terms of it. The Institute and its "organ" are worthy of high commendation.

[*Republican, Centreville, Ind.*

A highly encouraging notice of the REPOSITORY appeared in the

October number of the *North American Review*, (Boston, Mass;) but it is too long for insertion here. The *Cincinnati Gazette*, and several other papers, have also noticed our Magazine favorably.

## ACKNOWLEDGEMENTS.

### Spartanburg, Indiana.

School Board.....	\$25 00
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# Union Literary Institute,

(Two miles East of Spartanburg,)

Randolph County, - - - - - Indiana.

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THE Fall term of this School will commence on the first Monday in September, 1863, and continue twelve weeks.

The Winter Term will commence on the first Monday in December, and continue twelve weeks.

---

## Course of Study and Tuition per Term.

### PRIMARY DEPARTMENT.

Spelling, Reading, Writing, Mental Arithmetic, and Written Arithmetic through fractions.—Terms, \$3 00.

### HIGHER DEPARTMENT.

Mental Arithmetic, Written Arithmetic, Geography, English Grammar, Physiology, Natural Philosophy, Chemistry, and First Algebra.—Terms, \$4 00.

---

Tuition must be paid monthly. Board can be had at the boarding-house at \$1 25 per week. Board must be paid weekly.

S. H. SMOTHERS, *Teacher.*

HIRAM COTMAN & WIFE,

*Superintendents of Boarding-house.*

No deduction will be made, except in cases of protracted illness.



# The Students' Repository

Is a periodical that will be issued four times a year, to wit: The first number will be issued on the first of July, 1863, and the second on the first of October.

Its objects are, first, to build up *Union Literary Institute*, and to awaken an interest in the cause of education among its students and friends. And, second, to cultivate and develop the latent talents, and elevate the intellectual, moral and religious character of the colored people.

All articles for publication, must be sent by mail to S. H. SMOTHERS at Spartanburg, Randolph county Indiana. Money for subscriptions may be sent to either of the Publishers.

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## TO CONTRIBUTORS.

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All articles intended for the Repository, must be in the hands of the Publisher at least one month before the time of publication. The Publisher must be left free to judge of the merit of all articles.

THE

# STUDENTS' REPOSITORY;

A Quarterly Periodical.

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S. H. SMOTHERS, }  
JAMES BUCKNER, } EDITORS.

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## TERMS:

Fifty Cents a Year, in advance.  
Single copies, fifteen cents.

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The STUDENTS' REPOSITORY is the organ of the Students and friends  
of *Union Literary Institute*.

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AND

**BY DR. J. E. BEVERLY,**  
WINCHESTER, IND.

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PRINTED AT THE JOURNAL OFFICE, WINCHESTER, IND.

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1864.

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# THE STUDENTS' REPOSITORY.

Vol. I.

Spartanburg, Indiana, Jan., 1864.

No. 3.

## TEACHING GEOGRAPHY.

BY S. H. SMOTHERS.

To teach geography successfully, is a more difficult thing than most persons imagine. Indeed, there are a great many teachers who do not seem to know what it is to be successful in teaching this very important and useful branch of education. They seem to think that if their pupils get a tolerably good knowledge of geography in four or five sessions, they are doing well. Now, experience has convinced me that a practical knowledge of this branch can be imparted to pupils in one or two sessions.

I will now give my method of teaching geography. In a nice grassy spot in the school-house yard, I have constructed a map on the ground. The map is about twenty feet in diameter. The grass is digged off the part intended to represent the water, and left growing on the part which represents the land. In this way I have marked out the five grand divisions of the earth, the largest islands, the five oceans, and the largest seas and gulfs.

This method is especially beneficial to young scholars, because it presents the outline principles of the science to them in a much plainer manner, than can be done by any other method with which I am acquainted. By this mode of

instruction, my scholars, and especially the children, gain a better knowledge of the outline principles of geography, in a few recitations, than I can impart to them from the book and atlas in a whole session.

My experiments on my comparatively small and rudely constructed ground map, have suggested to my mind the construction of one on a larger and improved plan. I have in my imagination (and I hope yet to have in use) a map containing a quarter of an acre of ground. It is surrounded by a neat fence, and on the inside of the fence is a nice row of beautiful cedar trees. It is entered by a nice gate.

We are now inside of the inclosure; and here we have before us an outline map of the world, containing the five oceans, the principal seas and gulfs, the five grand divisions of land, and the largest Islands. The soil of the part which represents water, has been scraped off to the depth of six inches and its place supplied with gravel. The gravel prevents the grass from growing, and also makes it nice to walk over. The grass is left growing on the parts which represent land. Another thing which adds beauty to this scene is, that the border of the



lot all round next to the row of cedar trees, is adorned with flowers.

I now see the teacher enter this beautiful enclosure with his class, for the purpose of reciting a lesson in geography. It is on a beautiful summer day. The children are weary from confinement in the school-room. How refreshing it is to them to spend half an hour in the fresh air amid the beauties which adorn this map, and how eagerly they drink in the instruction which their teacher is imparting to them! See with what delight they run to each division of land and water, and point out its location!

But I have not substituted this method in the place of using the book and atlas, and in that way made a hobby of "my plan," as a great many teachers do with any new method of their own. I only use my ground-map as an introduction to the book and atlas.—The large outline maps, in common use in our schools, are also very useful in the study of geography.

But whatever instructions are imparted to pupils in geography, by any method, should be presented to them in a practical and common-sense manner. Scholars should first be taught to locate with unerring certainty, without looking on the map, all the natural divisions of land and the principal divisions of water. This they will learn to do, by the use of a ground-map, in one week's time. They should then take the atlas, and commence with the United States. The first exercise on the map of the United States, should be to locate and bound all the States in the Union. This they will learn to do, without looking on the map, in about two weeks. After having learned the location of all the States, they should then go on to learn the towns, cities, rivers, lakes, mountains, &c. They should next go on to study the other political divisions of the earth in the same way, first getting their location fixed in the mind, and afterwards the filling up.

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## THE ELEVATION OF THE AFRICAN RACE.

BY S. H. SMOTHERS.

A GREAT deal has been said both by the friends and the enemies of the colored man, in regard to the possibility of his elevation. Our enemies say that the black man is naturally inferior to the white man; that the African race is not capable of attaining to a high state of civilization; that the black man is fit only for a servant to the white man, and that God has appointed

him to serve the white man. And in keeping with this theory, they have resorted to every means in their power to degrade the colored race. They have struck down our liberties; they have sought to blot out our manhood; they have bought and sold us like beasts in the market; they have deprived us of the means of education, and left us to grovel in mental and

moral darkness. And, then, after having inflicted such monstrous and inhuman outrages upon us, they tell us, tauntingly, that we are an inferior race!

There are also many of our professed friends who regard us as an inferior race. They admit that it is wrong to enslave the black man. They claim for him equal political rights; but still they are unwilling to acknowledge that the black man is their equal, intellectually. They say that he is not capable of competing with the white man in the natural sciences, such as the mathematics, astronomy, philosophy, &c.; and I regret to say that there are some of our own people who believe that we are really inferior to the white race. They have so long been accustomed to seeing the white man filling all the offices and positions of honor and profit in this country, while they have been compelled to do his drudgery in the capacity of servants and waiters, that they think the present state of things is all right, and they do not aspire to any thing higher.

Now, I claim that we are not an inferior race, but are the equals of the white race in all the elements of true manhood. History abundantly corroborates this fact. In the first volume of Rollin's *Ancient History*, he says: "Egypt was ever considered, by all the ancients, as the most renowned school for wisdom and politics, and the source from whence most arts and sciences were derived.— This kingdom bestowed its noblest labors and finest arts on the improvement of mankind; and

Greece was so sensible of this, that its most illustrious men, as Homer, Pythagoras, Plato, and even its great legislators, Lycurgus and Solon, with many more whom it is needless to mention, traveled into Egypt to complete their studies, and draw from that fountain whatever was most rare and valuable in every kind of learning."

But some contend that the ancient Egyptians were not Africans. The ancient renown and civilization of the Egyptians, is such an overwhelming contradiction of their charge of the black man's inferiority, that they attempt to evade the issue by saying the ancient Egyptians were not Africans. But we are told by the distinguished Greek historian, Herodotus, who visited Egypt in the year B. C. 408, that the Egyptians had black skins and woolly hair. It is also true that the Ethiopians and Carthaginians of ancient times were highly distinguished for their civilization and refinement. While civilization was thus flourishing in Africa, the whole of Europe, except Greece and Italy, was in barbarism. And even the colonies of Greece and Rome were not founded until civilization had been flourishing in Egypt for more than five hundred years. The inhabitants of western and northern Europe remained in a state of barbarism till after the commencement of the Christian era. In fact, they made but very little progress in civilization until within the last eight hundred years.

The Island of Great Britain was discovered and colonized by the

Romans in the year B. C. 55, and soon after the whole of northern and western Europe was brought under their subjection; and for four centuries these wild and savage tribes bore about the same relation to the civilized inhabitants of Greece and Italy that the North American Indians of the present day do to the people of England and the United States. These European savages lived wild and naked in the woods, and obtained their food by hunting and fishing. They were also reduced to slavery by their Roman conquerors. During the second and third centuries of the Christian era, the Roman slave market was principally supplied with slaves from the Island of Britain. At that time slaves were so numerous in Britain that their sale was regulated by law. I like to remind our Anglo-Saxon neighbors (I mean those who are pro-slavery in sentiment) of these things. When they talk of our degradation and barbarism, I like to refer them to their European ancestors. To refer them to these facts generally throws them into confusion and obstructs their utterance, and causes them to manifest a willingness to get away from the subject as soon as possible.

Perhaps I may be referred to the history of the Moors in Spain, and told that the civilization and refinement which flourished among them from the beginning of the eighth to the end of the fifteenth century, is a refutation of what I have said in regard to the barbarism of western Europe. But I reply that the Moors were of African

descent, and, consequently, the credit of their civilization belongs to the African race.

But the ancient civilization and renown of the African race are not the only proofs of the black man's equality. On the western coast of Africa there is existing at the present time a living, tangible and undeniable demonstration of the black man's capacity for reaching a high state of civilization. I allude to the Republic of Liberia. The Liberian colony has only been founded forty-two years, and most of the Colonists were uneducated slaves; yet, the Republic has made already more progress in civilization than the American colonies had made in a hundred years after their commencement. Liberia is fast growing to wealth, refinement and power, and is destined soon to become one of the first nations of the earth. She has her commerce, her schools and churches, her printing presses, and all the other elements of civilization.—We can also point to the Republic of Hayti as another proof of the black man's equality. Hayti stands alone and unparalleled in the world's history. Never, before, did a race of chattel slaves arouse from the bondage and degradation of ages, and with their own hands strike off their fetters and at once take their stand among the independent sovereignties of the earth. The Haytiens, after three centuries of bondage, rebelled against their oppressors, and by thirteen years' warfare, the most bloody and terrible recorded in history, they established their national independence, (in 1804,) and have

successfully maintained it till the present time. In point of civilization the Haytiens will compare favorably with any other nation of the same term of national existence.

And, even in the United States, amidst all the oppressions and outrages that have been inflicted upon us, we have proven our equal capacity for moral and intellectual elevation. We have produced a number of educated, eminent and useful men, among whom may be mentioned Benjamin Banneker, (the Astronomer and almanac maker,) Frederick Douglass, Samuel Ward, H. H. Garnett, Wm. Wells Brown, Wm. J. Watkins, Bishop Payne and many others. We have at present three weekly newspapers, to wit: The Anglo-African, published at New York; the Christian Recorder, published at Phila-

delphia, and the Pacific Appeal, published at San Francisco, California. We have two semi-weeklies, one published at Baltimore and the other at Philadelphia. We have one monthly and one quarterly magazine. We did have two monthly periodicals, until a few months ago, Frederick Douglass suspended his. Douglass also published a weekly paper for twelve or fifteen years, which was suspended three years ago.

We have also distinguished ourselves as patriots and soldiers, by bravely defending the Government in the war of the Revolution, in the war of 1812, and in the struggle that is now going on for the suppression of the great rebellion. And I doubt very much whether this rebellion could have been put down without our aid.

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### THE PROPER ORDER OF STUDIES.

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Having noticed a request by the Editor for the opinions of teachers on the above subject, I propose to give mine for the consideration and criticism of other teachers, hoping that by an interchange of ideas we may arrive at some results that may be beneficial to the children of our schools.

In the first place I would say, as a general rule, children should not be sent to school under six years old. The habit that some parents have fallen into, of sending mere infants to have them out of the way at home and to have them taken care of, is not only unnecessarily wearing and annoying

to the teacher and hurtful to the progress of the scholars that are of *suitable* age to attend school, but it is deleterious to the children themselves. Hence I would say, let children under six years of age remain at home, where, by their ever varied and free gymnastic exercises they can the more rapidly develop muscle and gain strength of body. At the same time they are engaged in the study of one of the most difficult languages in existence, and by their natural and universal inquisitiveness are constantly gaining new ideas of the common objects that surround them.



At about the age I have proposed,—varying somewhat with his physical strength and mental development,—the child should be placed in school with a small slate and pencil, and some good primer containing pictures and little words which he is in the habit of using, such as are pronounced nearly as they are spelled.

And since the child learns what a dog or a cat or any other object is, before he learns the several parts that compose said object, it is natural that he should learn the word as a whole, before he learns the letters and syllables that make up the word. For this reason he should learn to read understandingly, many short sentences before he is required to study the dry details of spelling. He should be required to write at his seat every word of every lesson he learns.—At the same time he should be taught to count at least fifty both forwards and backwards. Some objects, such as marbles, beans or pebbles, should be used as helps in teaching him to count.

He should be kept on one lesson until he knows every word at sight and can read every sentence correctly and with ease, and he should never be allowed to pass from a lower to a higher reader until he is complete master of the lower. He should receive familiar, oral instruction in regard to common things throughout his whole course of study, and should be induced always to seek for the reason “why.” He should be taught the fundamental rules of arithmetic before a text book on that subject is placed in his hands, that he may

avoid the too frequent habit of working for the answer instead of by principle. He should be exercised in mental arithmetic at the same time that he is in written arithmetic, the character of the examples being the same, but the numbers smaller.

During the first year the child should study reading, writing, spelling and counting. The second year the same with the addition of reading numbers and writing them. The third year further practice on his former years' studies, in connection with exercises in addition and subtraction and drawing simple figures. The fourth year a continuation of the same with an advance in reading book to the First or Second Reader, and if addition and subtraction are thoroughly understood, he should learn the multiplication table and practice on problems in multiplication. At the time he is able to read with ease in McGuffey's Third or Willson's Second Reader, he should be able to solve little problems involving the use of the four fundamental rules of arithmetic.

At about ten or eleven years of age, and after he has had a thorough oral drill on these rules, he should take a text-book and go over the same in that. At about the same age he should commence writing with pen and ink, and begin the study of geography. At about fifteen or sixteen years of age he should begin to study the rules as found in the text-books on English grammar. Oral instruction should be given through the whole course in regard to

proper and improper forms of expression, but the study of the language with the text-book should not be commenced till the mental development of the pupil is sufficient to enable him to grasp it understandingly. Pupils are generally fitted for studying the natural sciences and algebra with profit before they are for studying English grammar as it is presented in our text-books.

I wish to say in conclusion, that the great evil in nearly all of our schools in this and other countries, is a lack of accuracy and thoroughness in the lower branches before going on to the higher, a headlong rushing into the higher studies before reading, spelling and arithmetic are sufficiently understood.

T. C.

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## THE TRAINING OF YOUTH.

BY G. W. HUMPHREYS.

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What a theme for contemplation! How dignified, how grand, how sublime is the picture presented to us, in those who devote their lives and all their energies to this the most trying, the most perplexing, the most self-sacrificing, of all callings! And yet how few ever sympathize with them, or appreciate their labors! How few there are who place a proper estimate upon the influence wielded by those engaged in the training of youth. There is no power so great, no influence so universally felt, as that of the teacher.

The mind of childhood and youth has been fittingly compared to white paper on which are written in living characters the ideas, both moral and intellectual, which form their future habits, and which give shape to the destiny of nations; and this is done to a great extent through the influence of the teacher. In view of these facts, what should be the object in procuring teachers? Should we, as is too generally the case, try to procure those

who will teach (or rather keep school) the longest for the least money? Should we employ them because they have attended school a considerable length of time; or for the reason that they are good, clever persons, and we have been acquainted with them a long time? These are some of the motives that are made use of in the selection of teachers; but I say away with all such.

In selecting teachers the aim should be to procure those who are qualified. And when we say qualified, we do not mean merely the intellectual ability, but also the moral capacity. In short, we want educators. What then is the meaning of the word education? It is equivalent to development—full-orbed development. It enlarges, invigorates, and adorns the soul of man.

King Solomon endorses this idea, in affirming that "A man's wisdom maketh his face to shine; that its merchandise is better than silver; its increase than that of

fine gold. It is more precious than pearls, and all the objects of desire are not equal to wisdom."

He affirms that "All its ways are ways of pleasantness; that all its paths are paths of peace; that it is a tree of life to those who possess it, and that happy is he who retains it." Education, I repeat, is the development of what is in man, and, according to Webster, "it comprehends all that series of instruction and discipline which is intended to enlighten the understanding, correct the temper, and form the manners and habits of youth, and fit them for usefulness in their future stations." It is, therefore, physical, literary, moral and religious.

Then the teacher has a vast field to operate in. And how careful we should be in the selection of those who are to operate in this field, and impress the mind of the rising generation for weal or woe, and that not only for time, but for vast eternity.

And especially should we look well to this matter under the present existing circumstances.

"To what circumstances do you refer?" says one. "Do we not have teachers enough?"

"Yes."

"Do we not send our children to school?"

"Yes."

"Do we not furnish them with books, slates, paper, etc.?"

"Yes."

"Well, then, what are you talking about?"

"Why, sir, we are trying to enforce the idea that, after these things are done, there is something else for us to do. We employ a

teacher, or some one does for us. The time for school to commence arrives; we tell the children to get ready and go to school; never thinking to go with them and see who it is that is to take charge of those precious gems. Thus school goes on, but who visits it to see how it is progressing, or to encourage either teacher or pupil? All is left to the teacher, and he receives no encouragement, and but little friendship."

We should employ such teachers as will train the rising generation to make men and women, in the full sense of the term. Let them be taught that they are endowed by their Creator with a never dying principle, which is capable of never ending improvement, and that the improving, expanding, and developing of this immortal nature is the grandest, the highest, the holiest cause in which they can engage: that the proper cultivation of their intellectual and moral natures, will enable them to look up from the creature to the Creator; and prepare them for the enjoyments of this life and of that which is to come: that the mind, or spirit when cut loose from this tenement of clay, will be free from all those incumbrances which have retarded it in its onward march.

Oh! happy thought, and how encouraging to those who are toiling to store the mind with useful knowledge, to know, that whilst others are toiling to decorate that which perisheth, they are laboring to decorate those gems, which shall bloom in immortal youth in the Elysian fields of Paradise: there to drink of the fountain of knowledge, prepared by the living God.

## A DEFINITE PURPOSE NECESSARY TO SUCCESS.

BY REV. W. S. LANKFORD.

Success is never an accident.— In whatever department of effort it is achieved, it is always the result of a definite purpose. The thousand failures which are made all around us, show very forcibly that more than splendid dreaming is necessary to success in any cause. Men come not to the results of wealth, learning or fame in the world by the mere caprice of fortune. The man who desires wealth, if he would have desire culminate in success, must intelligently plan and earnestly work for it. He who aspires after the palm of learning is but the merest visionary, unless he is animated by a longing for its acquisition that will brook no defeat in the execution of his deliberate purpose. And only he may hope to have his name entered upon the roll of distinction, who feels the consciousness that the end is to be reached through the means necessary thereto, and who is, therefore, intelligently and determinedly resolved on success. Energy, directed by a plan to a given object, must succeed. The proverb, "By persevering we conquer all things," has its striking illustrations in every department of life. We have only to look around and see how many have acquired wealth, learning, position, and fame, in fact, everything by it, to teach us that

"Perseverance is a Roman virtue,  
That wins each Godlike act and plucks  
success

Even from the spear-proof crest of rugged danger."

A definite, earnest purpose embodied properly in action, can do anything that is practicable,—can almost work miracles. "Where there is a will, there is a way." A great purpose is always the antecedent of a great action. Napoleon had never scaled Alpine heights with his veteran soldiery, had not a great purpose sustained the Herculean enterprise. Demosthenes had never made his fame immortal and world-wide, had not an all-conquering purpose made him equal to a triumph over almost insuperable natural defects in speaking. Franklin had never risen to proud eminence as a philosopher and statesman, had not a great purpose marked out the work for him, and then nerved him with the energy to fill his true niche on the record of human greatness.— And thus we might continue to cite names to show that an earnest purpose is a necessary condition of success. Living examples of this truth are all around us. The Douglasses, Langstons, Paynes, and other men of our day who have won the prize of their ambition in the varied spheres of life, have done so by embodying a well-defined purpose in earnest, living action. Intelligently-directed energy pays everywhere, by an absolute law in the very constitution of things. It cannot possibly fail of success, since the means are only necessary to the end, as the cause is to the effect.

And the reason why so many



fail in the several objects of their pursuit is easily accounted for,—*they have no definite plan of action before them.* What they do sustains no specific relation to the result sought for. We conclude then that a definite purpose is necessary to success on any field of effort. Without it a man can neither be great nor good; with it he can be almost anything in mental power and moral might.

A true man recognizes and gives practical enforcement to a high philosophy. In relation to his calling in life, the improvement of his mind, or the cultivation of his heart, to him a definite purpose, energetically followed out into action, is a matter of pre-eminent importance. Such a man does more than merely breathe, move, and live. He acts, and leaves behind him the record of a vigorous and enviable manhood. Ere he quits the stage of action, he puts the seal of his own intellectual and moral individuality upon the world's history, that posterity may know that

he once lived and acted among men.

Live, then, reader, for actual, positive results. Have a deliberate purpose before you in all you do. We live but once on earth; how important then that we live for objects which are in harmony with our welfare and immortality! As your highest interests lie in religion, let your purposes and activities work out a true result for yourself and the world. "Do good, and leave behind you a monument of virtue that the storms of time can never destroy." To the young man before whom life is just opening up, we would especially utter a word of counsel, and that word is, have a definite purpose before you.

Noble is that spirit and grand is that philosophy that dares to say, "I would not waste my spring of youth In idle dalliance. I would plant rich seeds To blossom in my manhood, and bear fruit

When I am old."  
Lafayette, Ind., }  
Nov. 18, 1863. }

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## THE LAW OF KINDNESS.

BY REV. W. R. J. CLEMENS.

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In the wide-spread family of man, there are but few to be found who have not felt the blessed influence and effects of kindness. Unfortunate indeed must that one be, who has not.

Amid all the happiness surrounding him, he is wretched and miserable, his heart is faint, and all around him is gloomy and desolate. But he who has been favored by

the kind-hearted and philanthropic, whatever may be his condition in life otherwise, is not—cannot, be wretched. There is a balm for him who is thus situated in life, his heart cannot feel desolate, while another feels his woe. He may indeed feel that he is afflicted, but while a single heart is moved in sympathy for him, he is borne up by the knowledge of the fact that,

there is one at least, that cares for him.

Let me brook any difficulty incident to man's being in this world, rather than be placed in that condition where not a single heart beats lighter for my joy or more heavy when my cup of bitterness is full. Kindness is of the utmost importance to society, administering to the comfort and happiness of many of the unfortunate, and at the same time, having a reflex influence on the hearts of those who show it to others, while it exerts a powerful influence for good in society.

This spirit of kindness is indeed the only true bond of the social relations. Selfish interests, it is true, may for a time bind men together, but such a union has in itself the very elements of dissolution. But a union, based upon the laws of kindness, becomes stronger as time rolls on. Those whose lives are controlled by the law of kindness, exhibit a spirit that is truly Christ-like. While Jesus was on earth he bore our sorrows, and when the sentence of death rested upon us, he became our substitute that he might receive our stripes upon his own person, that we who were so deserving of ill, might escape. Would to God that there were more of the spirit of kindness existing in human society. Under the influence of this spirit the world would present the brightest picture of social and moral beauty that could be presented on this side of heaven. And if all our race were filled with this spirit of kindness that assimilates the man in whom it exists to Christ, who

can say this beautiful picture would not be realized?

Then would mankind be one vast brotherhood—a kindred feeling thrilling and moving every heart, each intensely desiring and disinterestedly laboring to increase the aggregate of human happiness, and thus diminish human woe. Dear reader, will not that glorious future of peace and happiness which lies before thee, more than repay thee for all the efforts and sacrifices thou mayest have made to alleviate human suffering and sorrow—to wipe the tear from misery's eye or to fill the cup of thy fellow's blessedness?

In this great work man exhibits a character like that of Christ, who when He was on earth went about doing good—healing the sick, giving sight to the blind, and where he found hearts riven and bleeding, he bound them up, pouring into them the oil of joy and gladness. Yes, Jesus was filled with the spirit of kindness toward every living creature, not only the good and gentle, but also toward the froward and wicked. Reader! shall we not seek to be filled with the spirit of kindness? Shall we not carry out its principles to the fullest extent in all our relations in life, and in all our intercourse with mankind?

If we do so, we shall add much to the aggregate of human happiness—we shall have an approving conscience, and the everlasting smile shall rest upon us, and when with us the toils and sorrows of earth are ended, the Captain of our salvation will say, "Inasmuch as ye have done it unto one of the

least of these my brethren, ye have done it unto me; enter into the joy of the Lord!"

If the possession of the spirit of kindness is to be thus rewarded

in this world and in that which is to come, who would not seek it? who would not cultivate it to the fullest extent?

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## THE WAR.

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THE present time is fraught with the deepest interest to our beloved country, to humanity, and to the whole world. Our nation is passing through a fiery ordeal.—The dark cloud of war is hanging over our land. The firing of a gun on a fort in Charleston harbor startled a nation—converted peaceful citizens into warriors, to march forth to a bloody conflict for freedom—for national honor, and national perpetuity. We are in the midst of the most gigantic—the most wicked rebellion the world has ever seen. Every breeze from the South bears the sad requiem of a departed friend—a fallen hero. The mighty engines of destruction are at work—fair fields are laid waste—cities are made desolate—devastation and ruin are spread abroad—mourning is sent to every fireside. The cause of all this trouble—this wide spread ruin—this deep mourning in the land is *slavery*. This great calamity has not come on us without warning. Wise men—God-fearing men—both of Church and State, have for many long years been sounding the alarm—have been proclaiming from the pulpit and the rostrum—throughout our borders the sound has gone forth

—and in the mean time the cry of the oppressed has been ringing in our ears. We have turned a deaf ear, alike to the warning and to the cry, till, at length, the nation is awakened by the booming of cannon, and the heavy tread of an armed foe—and it is now passing through a baptism of blood. And who doubts, that after being chastened for our sins—after being baptized in blood—we will come forth from the struggle a purer—a better people. Ere this struggle is over slavery will receive its death blow—this nation shall give birth to a new era in which prejudice of color—of races shall be removed, and every nation, tongue, tribe and people, shall rejoice together in the Lord. The first ray of Millennial glory shall burst forth in free America—and spread its beams abroad, till it covers the earth as the waters do the sea.

The Christian's hope shall beam in every eye—christian love shall fill every heart—peace will spread her broad wings over the land—good will to men shall be proclaimed everywhere, the sword shall be beaten into plow shares and the spears into pruning hooks and we shall learn war no more.

H. W. H.

## A FEW WORDS CONCERNING THE REPOSITORY.

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This little pamphlet, although small in size, and not as eloquent and interesting in matter as some may wish to read, is, in my opinion, a good collection of articles, considering the opportunities of the writers, (most of whom are beginners,) and I think will be the instrument of effecting much good for the moral and intellectual elevation of our race. I consider it a bold effort for a start, one which bids fair, if it can be placed on a permanent footing, to accomplish all that was aimed at when it was started.

We, like all other persons, have to make a beginning, before we can be expected to accomplish great things. The ablest writers of the day once did not know anything, and never would have known anything if they had not learned it by practice. They had their beginning, so have we. Everything must have a beginning. As our

deseent into the depths of degradation has been gradual, so our ascent from thence must necessarily be slow. "He who would carry the ox, must first practice awhile at carrying the calf."

And, to the more curious in regard to this Organ, who may think that the productions of the colored people are crude, imperfect, and hardly worth reading, let me say, is it not strange that we can produce any at all? The wicked prejudice and hatred that have so long rankled in the hearts of the American people, are fast vanishing away before the mouth of the cannon and the point of the bayonet, and we trust that this Magazine may be an effective instrument for the removal of whatever may be left of this deep-seated and unreasonable prejudice.

GEO. W. CHAVES.

Washington, Ind., }  
Dec. 1863. }

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## THE IMMUTABILITY AND NATURE OF MORAL LAW.

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We have but to take a slight view of the nature of moral law, to understand that it is permanent and eternal. Moral obligation must, from the necessity of it, be as immutable and unchangeable as the source from which it emanates. And for our present purpose, it matters not whether we consider it as originating from the "eternal fitness of things," or from the nature and attributes of Deity, as both will secure the same result.

God is immutable in his nature and ways. A being of infinite perfections; the aggregate of which must be equal or superior to the sum of all excellence found to exist in the universe. He possesses a birthless pre-existence, which at once stamps Him with eternity. So with his moral law. It is unchangeable.

There is no such thing as a change in the principle of virtue. We cannot conceive of such a thing



as vice becoming virtue, or virtue becoming vice. From the very nature of them they must forever and eternally be opposite to each other. Wherever rational and intelligent beings exist, who put forth voluntary actions, there must be a right and a wrong. All moral actions must of necessity appertain to one or the other of these. And in this, there is no way of avoiding the responsibility whilst we are clothed with human nature; and to say that one thing is morally right to-day and morally wrong to-morrow, or a thousand years hence, is equivalent to saying that God's moral government has no principle of stability about it. This can not be, as God is immutable in his nature and ways. So are his laws, which are but emanations from Him. And in order to change, or abrogate a single moral law, the whole system of God's moral government would have to be changed, or else his nature and government would be opposed to each other. Indeed, God can not create a law that is not in harmony with His nature, which is wise, holy and just. A being of infinite perfection can not be the source of an imperfect law. He could not have created a code of laws to govern the moral universe unless it corresponded with the eternal principles of right.

Thus we see that the moral law is as fixed as the throne of Deity; as immutable as God himself;—and hence we can not conceive of any change being wrought by any power, however formidable, or event, however contingent or remote. No human or legislative

power can affect the principles of virtue. Could the united voice of the race decree that vice should be virtue, and virtue vice; or that neither vice nor virtue should exist, yet the decree would be as powerless as if it had declared that man should never die. There is no such a thing as blending vice and virtue, or changing the nature of them. What is right is right, and what is wrong is wrong, in spite of the combined forces of earth and hell. The distinction between vice and virtue is so fixed that there is no chance of either creating or disturbing it.

When we view God in his office as Creator, we at once make Him the supreme Law-giver. To be creator of all things, He must have existed before all things. He must have had a birthless pre-existence, that antedated the oldest creation. And it seems but a logical conclusion, that the creature should obey the creator; the finite should be subject to the infinite; and more especially when we add the fact that He is an infinitely wise and holy being, incapable from his perfection of requiring any thing unjust or unholy. How can it be otherwise? for a holy God could never be the source of an unholy law. All his laws must be like himself, infinitely pure. His wisdom and perfections enable and constrain Him to frame His moral laws to partake of His own immutable purity.

We are amazed when we think of the stability of earth. We look at the sun and wonder that the destroying hand of time has left no visible marks of decay during

the period of six thousand years. His light and heat are unexhausted. But the most changeless things melt as snow, and fade as the flower, compared to the duration of God's moral law. As the light of the day can not cease be-

cause the sun is unexhausted, in a much higher sense the moral law can not cease or change, because the great source from which it emanates is infinite and eternal.

A. J. W.

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## LEARNING TO READ.

BY L. WRIGHT.

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OF all subjects claiming the attention of those connected with Primary or Common Schools, no one is more important than Reading. It is important, because it is the avenue to all the other branches of learning, and must of necessity precede them all. It is the center from which all the others radiate.

We do not propose in this brief article to give an infallible cure for all the bad habits of reading—not even to point them out, but to offer a few suggestions to Teachers, which may or may not benefit them.

In the first place, Reading should be made THE study in the Primary School. This should be the case for various reasons. The first reason is that the children of such a school are of a proper age to study and practice reading. Without entering into the philosophy of the subject, it is sufficient to state what every one of observation must know—that children may easily be trained to read correctly, whilst with older persons it is very difficult. Habits formed in childhood cling to us as a second nature, and bad habits it is almost impossible to throw off. This is not more

true of anything else than it is of reading. Reading is habit, all the rules to the contrary notwithstanding. That scholar who is allowed to contract bad habits of reading may be set down as a poor reader ever afterward, and the one that reads poorly in one book will read poorly in every other book. If the boy or girl blunders or hesitates in the Third Reader, he or she will do the same in the Primer. The one that can read properly in the First or Second Reader, will be a good reader wherever he can pronounce the words.

This points to the necessity of early training in this exercise, instead of leaving it until the faculties are matured. RULES may be deferred until that time; but the principles from which rules are derived should be as indelibly stamped upon the child's memory as that impulse which prompts it to give intonation to its voice in daily conversation. It needs no rules for talking, neither does it for reading. Its rule and model should be the teacher's voice and the sentiment conveyed by what is read. All the HABITS of reading should be formed while the child is young—before the mind can comprehend

rules. It may be set down as a fact that the scholar who is a poor reader at twelve will never be a good one.

The second reason is that when a child is just the age to form correct habits of reading, it is too young to grasp other branches—Arithmetic, Geography, and especially Grammar. The latter especially should be left until the pupil's mind matures. All the time spent in Grammar as usually taught, before the mind is pretty fully developed, is worse than lost. Not only is what is learned of no benefit, a distaste is formed which it is almost impossible to eradicate afterward. The same is true, to a certain extent, of Arithmetic and Geography, though they may be commenced at an earlier age.

We would make reading something more than pronouncing words. Every word passed over should be thoroughly known. The pupil should be able to call it at sight; he should be able to spell it when pronounced; and he should know its meaning. Every reading lesson should be made a spelling lesson. And of spelling we may

say the same as of reading, unless a child is a good speller at twelve, he never will be. By a little pains, too, on the part of the teacher, the meaning and use of the words may be made plain. Thus reading from the beginning may be made an exercise on language. But a reading exercise may and should go farther than this. Reading is the avenue to knowledge. It should be made this from the beginning; every lesson should convey to the pupil's mind some FACT. When reading he should feel that some truth is conveyed, and we believe that this feeling will make his reading more earnest. He should further be required to give in his own language the substance of what he reads. Thus reading may at the same time be made the means of conveying to the child useful knowledge and of exercising his power of narration, and without in the least impairing the recitation as a reading exercise. So far from impairing, such a course will give increased interest.

These considerations give Reading its true place—the first in importance in the primary schools.

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## THOUGHTS FOR THE TIMES.

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BY JAMES F. JONES.

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The moral atmosphere of the American nation seems to be growing more pure. Public sentiment in regard to the colored people of the United States, is at this time undergoing many and great changes. Error, although of long standing, is fast receding and giving

place to the principles of freedom and liberty. Indeed, the veil of barbarism seems to have been raised, for the first time in the history of this country, and the most casual observer cannot fail to see in the rapid change of events, and the new and startling develop-



ments, the complete overthrow of prejudice and all other species of oppression. Light is springing up from unexpected sources, and ere long we may expect to see American "Ethiopia stretching forth her hands to God." Yes, the time is now at hand, and we begin to see and feel its effects. Truly the redemption of our people draweth near. And here I would ask, what are our people doing towards preparing themselves for the great and important changes that are forcing themselves upon them, as it were by the interposition of the hand of God?

What efforts are *we* making to prepare ourselves to assume the mighty and important responsibilities that, from the very nature of circumstances, are forcing themselves upon us? We are living in the midst of a time of revolutions. We are being hurried rapidly along in an age of progression. How are we prepared to meet the emergencies of the hour? With deep chagrin I have to say we are not prepared for it, notwithstanding we have prayed for this day; we looked for it with more than usual faith. At length the day has come, the day-star has risen, and seemingly our people do not appreciate these blessings.

Let us notice for a moment our condition, and the position we are occupying at this time. Ignorance and superstition seem to abound among us. We have but little disposition to improve ourselves intellectually, morally, or politically. Our children are scattered over the country, and in the towns and cities, uncared for even by parents. Their education is neglect-

ed. They are growing up in ignorance and idleness, and we are the very ones that are, to all intents and purposes, to blame for the condition of the rising generation. Even while I write, I know of at least three large settlements of our people that are destitute of a day or Sabbath school; *right here* in enlightened Indiana. How long, pray tell me, shall this state of things be allowed to exist?

In regard to the great political changes that are daily transpiring, all for our benefit, we, as a part of an oppressed and down-trodden people, are perfectly dormant.—Seemingly, we have no interest in common with our oppressed brethren of the South. Their case has, apparently, ceased to be ours.—Some men among us even go so far as to declare, in the most unequivocal terms, that *they* have no interest in the great struggle that is going on in this nation for the principles of freedom. Poor deluded, ignorant, selfish creatures, it is a pity that they did not die in their infancy, in which event we should now have more hopes of the rising generation. I claim that the colored people of the North *do* have, or ought to have, some interest in this matter. Events that have already transpired, the movements of the General Government, all point directly to the bettering of the condition of the colored man in the United States.—The war is now in part *our war*, and the free colored men of the North must help fight it. We are either for or against the Government. There is no other position for us to occupy. Ere long we shall be called upon to assist in



educating the freed people of the South. We will be called upon to assist in teaching them the great truths of Christianity. We must lend a hand in reforming their degraded morals.

Are we preparing ourselves for these great and responsible tasks? Let us arise from our lethargy, and bestir ourselves. The time has come when we can raise our heads and assert our manhood, claiming the sympathies, respect and protection of a christian government.

Let us as men, as a people, prove ourselves worthy of the position we occupy. Young men, reform in your morals and habits. Young women, improve your minds. Parents, educate your children, your sons and daughters, to whom we must look for the pride and glory of our race. Then, and not until then, will we be prepared to command the respect of those who occupy a more prominent position among the nations of the earth.

## UNCLE ABRAM.

BY E. BEARD.

Having recently spent eight weeks visiting, as a missionary, the different encampments of Freedmen in the Southern States bordering on the Mississippi river, and being desirous to preserve a record of remarkable piety and prayerfulness under very adverse circumstances, I here introduce a narrative of one Abram Brown, a colored man, with whom I had a pleasant interview in the State of Arkansas.

Uncle Abram, as he is called, was born in Virginia, in the year 1790. His first master was very kind to him but became involved in debt, and consequently, his slaves were put on the auction block and sold to the highest bidder.

Abram being 24 years of age, of a strong, robust make, and in good health, was bought by a speculator in human flesh, who chained him in a gang previously bought, and drove them to West Tennes-

see, where he was sold to a cotton planter by the name of Brown, a member of the Methodist Church, the owner of extensive plantations and about 100 negroes.

His new owner made great pretensions to religion and contributed largely to the support of the Church, and was regular in his devotional exercises at home and abroad. Yet for all this he was a cruel, hard-hearted tyrant, as the sequel will show ere the tale of barbarity is fully related.

When about thirty, Abram had liberty to go with the family to a camp meeting in the neighborhood, where he became awakened and convinced that the religion of Jesus was for the black man as well as for those of a lighter hue. A change was apparent; the master took notice of it, and feared lest Abram had caught a spark of light which would render him less useful as a slave, and resolved that he should attend meetings for wor-

ship no more. He told his slaves how preposterous it was for them to assume to be religious, or even attempt to call on a God so high as he who made Heaven and earth; that it was the privilege of white men only to do him homage, and the black man's highest attainment was to obey his master's orders and do him reverence.

For all this that spark in Abram's bosom had kindled into a flame, and at the midnight hour his soul being filled with celestial fire, he rose from his humble cot to magnify the name of Jesus for giving him an evidence that his sins were forgiven. He says "fore I gotten up off dese knees I prayed to de good Lo'd dat he mout bless de colored people ebery whare, and free um from all dere sins, and from dere yoke o' bondage," &c., &c.

In thus giving vent to his feelings, his voice aroused the tyrant from his patriarchal slumbers; so when the morning came he called all his slaves up and eulogized his kindness to them, said how happy they might be if they would always take his advice,—“but Abe, you black rascal, you made such a noise last night that it waked me up. I'll make an example of your prayen;” and at once ordered him stripped and tied to receive 250 lashes.

All the while the master and overseer were applying the whip, poor Abram never opened his mouth, but bore it all with fortitude, not a groan or murmur escaping his lips. After this he never dared to open his mouth in vocal prayer, but daily drew near unto God in the secret of the soul, and occasionally slipped away to un-

frequented places in the woods and told Jesus all the longings of his soul. He says: “I allers went mouty hungry out dere, but de blessed Jesus fill me soul brim full fore I come away.”

Soon after the flogging he married, but his wife not proving what he hoped, a chaste and virtuous woman, she soon left him and took up with another man, and he has remained single ever since.

From this time he was treated very kindly by his master until the spring of 1859, when they all moved to Mississippi. Abram having now reached his 69th year, his head all silvered over with gray, and his vision grown dim, he was put to basket-making, which trade he learned at night when a boy, and having become quite proficient in the art, his master ordered a market basket made for his wife; which was soon put up in very neat order, and Uncle Abram expected some praise for such a “nice job,” as his fellow servants called it.

But O how soon our expectations perish, especially if we are looking for them from ungodly professors who claim the right to chattelize, buy and sell, human beings.

On the morning after the basket was completed, his master came to the cabin door and called for the basket. Uncle Abram, now in his 70th year, reached it to him; he scanned it closely, turning it over and over again, and found no defect save one little split on the bottom which had not been trimmed; for this he called the servant to account.

“Massa,” says he, “I’se gettin’

old and me eyes is failen so dat I did'nt see it."

"Well," says the unmerciful tyrant, "I've wanted to whip you for long time, come, you old nigger, strip your clothes?"

As soon as he was in a state of nudity he was tied over a log and the master with a cowhide gave him forty lashes. Whereupon Abram exclaimed, "O Lo'd, hab mussy on me a sinner." At this the indignation of the master was raised to a higher pitch, and calling for assistance, the lash was plied with great fury till the score was 300. At every stroke the blood gushed forth from the deep gashes which are not filled up to this day, but plainly show that this is no tale of fiction.

No sooner was the lash stopped than the tremulous voice of Uncle Abram cried: "Lo'd pity me and hab mussy on massa do he hab none on poor me."

Here now belched forth from the crater of one of Satan's volcanoes, although a professor of the Christian name, "You damned infernal fool, I tell you to pray to me and not think or say a word about God." Uncle Abram, full of confidence and hope, replied, "O de blessed God hears me and knows I loves him and dat I'se tried to serve you well as I could."

The other slaves now persuaded him to pray massa to forgive him for calling on the Lord, "for," said they, "he'll kill you if you don't." Nay; Abram's faith was not to be shaken in this way, he had received too many blessings at the hand of the Lord in answer to prayer,

to relinquish his trust or allegiance. The master perceiving this, ordered another hundred lashes to be given him, and took a seat near by to keep tally.

The number soon being complete, before the thongs could be untied which held the lacerated victim to the log, he spoke with a weak yet firm voice, "Bless de Lo'd O my soul;" and then turning his eyes to the master said, "massa, I'se prayed God all de time you's had me beaten to forgib you all your sins, and I specs to keep o'prayin' and praisin' de blessed Jesus long as I lives."

Abram being too weak to walk or stand, was carried to the house, washed in brine, greased and rolled in a blanket, where he lay several weeks almost entirely helpless.

He says, "dat comfortin' spirit was wid me day and night, and it's neber been gone away long since dat, and I blesses de Holy Fader much as I knows how, for 'zervin my life to dis day; but I can't stay in dis low ground o' tribulation much longer; Jesus soon take me home to lib wid Him, and, dear brudder, when you comes, we'll shake hands to part no more. An' I prays dat you may grow jist like de lubly Jesus did when a chile' fuller and fuller ob good works; dat's my prayer for you all de time;" &c., &c.

The foregoing account of Uncle Abram was vouched for by several who were present and saw it all, and I have no doubt of the correctness of his story.

I asked him many questions, two of which were as follows:

"Are they not past redemption who buy and sell human beings, and would, if it were in their power, crush down the colored man?"

"Spec some of 'em is; but God hab mity big store ob mercy, and lets heap 'o folks 'pent jist 'fore dey dies."

"Are we to pray for those who treat us so cruelly?"

"Christ say so, and I b'lieve he know'd, and den, what makes me tink so, I neber felt no happier in my life dan when I could, in trufe, pray for my baddest enemy."

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## THE WORK BEFORE US.

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BY J. B. HARRISON.

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All good and wise men see that slavery is about to pass away from our nation forever. Our work now is the formation of a public sentiment in favor of freedom for all men of all colors and races. This is a great work indeed. As a people we have hated the enslaved race, simply because we have abused and trampled it down. We have debased and crushed the African, and then have hated and scorned him for being degraded.

A great many people who formerly hated him, and joined hands with his oppressors, are now quite ready to say, "We want nothing more to do with the negro, send him away when the war is over, we do not care where, so that we are not troubled with him." They are, like Pharaoh of old, eager to drive out the people they have wronged. But they will not get off so easily. The only possible basis of national peace and prosperity, is the recognition of the equal manhood and citizenship of every man of every race on American soil, without regard to color, nationality, or previous social condition.

The people are getting ready for

this, but there is yet need of earnest labor by all who influence the popular mind, that prejudice may be outgrown, and that all our people may come to love justice and do it.

We have never yet comprehended the American Idea. This idea is FREEDOM FOR ALL MEN; freedom of body and soul, of thought, of conscience, of worship and labor. Everything that fosters the spirit of class or caste is un-American and must be rooted out. Everything that seeks to subordinate Man to institutions is false and must perish. Every assumption of authority over the free soul of man in respect to religious opinion is an obstacle in the way of our true national development. All intolerance is opposed to whatever is good in our institutions. Dissent must have the same rights as conformity. Men have a right to be Catholics or Protestants, Jews or Mohammedans, Pagans or Atheists in their opinions if they will. All men must be required to conform their actions to the law of practical goodness and universal justice. We have all authority to insist on this obligation. But



in matters of belief there must be perfect freedom in this land. We may persuade, instruct, and enlighten; but we cannot compel. This is the original and essential American Idea, in relation to spiritual liberty; but it is older than American institutions, it is the idea of the Divine Man of Nazareth, the teaching of the Son of God.

Every man, of every race, has also a right to live where he may choose, provided he does not encroach upon the rights of any of his fellow men. This nation can have no authority or right to send persons of African descent out of the country, if they obey our laws and try to perform the duties of citizenship. The white people of Indiana have no more right to say, as they have said in their constitution, that black people shall not come into this State and remain, than black people would have to come here and drive us out.

Every man has a right to choose

his work in life; has a right to do anything that ought to be done, if he can; and the proceeds or results of his labor belong to the laborer, to be used and enjoyed as he will, subject in all things to the law which requires him to regard every other man's interest and rights as equal to his own.

Finally, every man in this country has an equal right to all that American citizenship, freedom, and sovereignty mean and include. This right is original and inalienable, and is entirely irrespective of color, descent, and social position. It can only be forfeited by crime. Men of every nation should be welcomed to a home among us, fettered by no disabilities, required only to obey our laws and conform to our national ideas.

We know how some of our conservative friends will regard these utterances, and they are free to criticise as sharply as they please. We remind them that we do not write such things for their liking, but because they are true.

## STUDENTS' DEPARTMENT.

### MEMORY.

Of all the faculties of the human mind, memory is the most important and useful. By it we are enabled to retain in our minds a knowledge of the various scenes through which we are called to pass in life. If it were not for memory, we could not have any knowledge of past events, but all would be darkness and gloom.

We could not have the advantage of experience, and thus our most

important knowledge would be lost, and we would only have the dim light of the present to guide our actions and conduct.

But this faculty writes upon the mind the images of all events, both past and present, in letters never to be erased. By the aid of this faculty we can review, at any time, the whole history of our lives from childhood to the present time, and bring before the mind

all the persons, places, and things, and circumstances, that we have witnessed since our career in life commenced.

Again, memory is not only valuable in this life, but it will be a great source of enjoyment in the future world. The mind is the soul. It is that principle in man, that is destined to live and bloom in the boundless realms of eternity. Then the same minds that we now possess, must and will preserve their identity in eternity. Hence, all the treasures of knowledge which memory confers upon the mind in this life, it will take with it to the future world. And, by the same faculty, the soul will continue to develop and progress, while

eternal ages shall roll their ample rounds.

Again, by memory, those fond associations and ties of love, which unite us together on earth, will be preserved in eternity! There we will meet our dear ones of earth, from whom we have been separated by the ruthless hand of death, and we shall "know each other as we are known."

Then it is of the greatest importance that the memory should be cultivated. Like all the other faculties of the mind and body, its vigor and activity depend on its exercise. All, who are accustomed to severe mental labor, know that the more the memory is exercised the stronger it becomes.

## CHRISTIANITY.

BY JOHN M. SMITH.

Christianity is as divinely original in its philanthropy as it is in its theology. Both are superhuman, and as high above man's thoughts and ways as the heavens are above earth.

Christianity has both the telescopic and microscopic powers. It brings things near to our view, and reveals things that are hidden. It gives substance to things that are hoped for, and evidence of things that are to come. Its authenticity is based on God's eternal laws. Its analysis goes down to the first elements of man's nature. It knows all that man is.—It understands the whole machinery of his accountable nature. It works man's will to choose and to act. It can change his heart, as

the courses of the rivers are turned by the mighty powers of nature. It can redeem, regenerate, and disenthral the captive and enslaved spirit. It gives to its possessor new affections, new desires, and new actions. It is eyes to the blind, ears to the deaf, speech to the dumb, feet to the lame, strength to the feeble, riches to the poor, joy to the sorrowful, and life to the dead. It works from within outward, and from the foundation upward. It first purifies the fountain, and afterwards swells the stream. It secures man's devotion to God, in order that he may be devoted to his own interest, to the interests of his family, and to the interests of society. It instructs him in the alphabet of

heaven, and makes him wise in eternal things.

It soothes and cheers its possessor in the dark and gloomy hour of death, and enables him to say, "O, death, where is thy sting; O, grave, where is thy victory!" In

the solemn and trying hour of death, the christian fears no evil. He calmly falls asleep in peace, and, like a star in the elements, his soul takes its flight to the paradise of the living God!

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## THE MIND.

BY J. M. SMITH.

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The mind is that part of man that never dies. The noblest part of creation is man, and the noblest part about him is his mind. It enables him to go forth upon the earth and perform the work assigned him. The mind enables man to perform many things that are sublime; and when properly cultivated it is the most valuable treasure that he can possess. It is capable of searching into and unfolding the sublime mysteries of science. It annihilates space with lightning speed. It flies from one part of the earth to another in a moment of time. It flies from North America to the Eastern Continent, and traverses the plains of Egypt. It then ascends to heaven.

The mind cannot be crushed by the mightiest powers of man.— You may imprison the body, but the mind cannot be fettered. You might as well undertake to hush the thunder's roar, or stop the

waves of the ocean, as to attempt to fetter the mind.

It was the mind that laid the plan by which the mighty Pyramids were reared upon Egypt's plains. It was the mind of Banneker that raised him from the condition of a slave and enabled him to become one of the first mathematicians of his day. It was the mind of Alexander the Great that enabled him to conquer nations and subdue kingdoms.

Then, it is our duty to cultivate our minds. Knowledge is the most valuable treasure we can possess. It is a treasure that the world cannot take from us. We may possess money, and riches of every kind, yet these are liable to be taken from us. But cultivate the mind and, though you have your life taken, yet when the body is dead, the immortal mind will wing its way to the paradise of God, there to live and bloom in perpetual youth.

## THE NEGLECTED BOOK.

BY MARY OKEY.

It is a lamentable fact that we are too apt to neglect the things that are most intimately connected with our greatest good. Such is the fact in regard to that good and holy book, the Bible. The holy Bible, the true word of the Savior that he left on record with man when he ascended to the other world, is too often disregarded by us all. It was intended for the salvation of our souls. In this book are written many true stories which are, indeed, very interesting to read.

The history of Adam and Eve is recorded in it, and it is very interesting to read their history—how they were created and how happily they were situated in the garden of Eden; and there they might have remained if it had not been for disobeying the Lord.—The story of Moses is also written in this book; the cause of his being concealed in the ark that his mother had prepared for him; and also how his life was preserved from the hands of the wicked

Egyptians. The story of Noah and the ark is also very interesting.

The history of the Savior is also taught in this book,—His life and crucifixion, and His death, burial and resurrection. Notwithstanding this book is so good, so true, so interesting, it is too often left lying on the shelf or some other place, until its sacred lids are covered with dust. Why is this the case in regard to the Bible, when it is the only book that offers to us true happiness? Others that are composed of nothing but mere foolishness, are perused over and over again until they are completely worn out. And of what profit are they after they have been studied so thoroughly? They form nothing in the mind that will ever be of any benefit to ourselves or any one else. They only serve to fill up the mind with vain thoughts of this world, which causes it to be constantly fixed on something that is of no profit.

## THE IMPORTANCE OF A GOOD CHARACTER.

BY LOUISA COTMAN.

A good character is one of the most important and valuable things that we can possess. There are a great many persons who possess riches—gold and silver, and who think that is all they need. But a good character is of more value than all the gold of California. If

we have not a good character, riches will do us but little good.

But the man who has a good character is beloved by everybody. He is esteemed by his friends and by all the world around him.

A good character is also the foundation of usefulness. If a



person has not a good character, he is not qualified to fill any office, or to belong to any society.

The way to form a good character is to be honest, industrious, and virtuous. We should look

with contempt upon everything that is low, immoral, and vicious. Such a course of conduct will not only secure our happiness in this life, but it will prepare us for the world to come.

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### A MOTHER'S INFLUENCE.

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There is no earthly influence so powerful, so enduring, so sublime, as that of a truly virtuous and Christian Mother.

Who ever saw a truly great man or woman, that was not the offspring of a good mother? The most illustrious men and women the world has ever produced, those who have distinguished themselves as statesmen, orators, philosophers and authors, have universally been the sons and daughters of good mothers.

It is also true, that those base and mean men and women, who have spent their lives in wickedness and debauchery, and who have been enemies to the true interests of society, have been the sons and daughters of base and unprincipled mothers. There are, of course, some exceptions to this rule; but they are very few. The fruit is like the tree. The stream cannot rise above its fountain.

A nation never derives its greatness from ignorance and vice, but from the virtue and intelligence of its people. Then it is to the mothers of our land, that we must

look for the future greatness, intelligence, and prosperity of our beloved country. It is their mission to redeem, regenerate, and purify our institutions of learning, morality, and religion.

Mother, would you have that beautiful little boy of yours, whom you now love so dearly, and in whose present and future welfare you feel so much interest, become an eminent and useful man? If so, it is your privilege and duty, to prepare him for such a station in life, by instilling into his young mind the principles of virtue and religion. Would you have that lovely little daughter, over whom you have watched with so much interest, and upon whose welfare, usefulness, and respectability,—your own happiness depends, become a virtuous, Christian, intelligent and useful woman? If so, now is the time to lay the foundation in her for such a character.—The most effective way to lay the foundation for such a character, in your daughter is by your own example. The daughter generally imitates the example of her mother.

## THE MORAL UNITY OF THE HUMAN RACE.

BY CHARLES ELIOT NORTON.

Extract from an Address by Charles Eliot Norton on "the Correspondence of American Principles in Religion and Politics," read before the Autumnal Convention of the Unitarians, at Springfield, Mass., Oct. 14, 1863.

The great truth which is the illumination through the dark passages of history is the law of the Moral Unity of the human race; a unity which connects the past, the present and the future generations of men, not merely in sympathy, but in essential interest; a unity which creates a moral object beyond the individual moral life, which reduces our pride while elevating our conception of our own life as part of the life of the race. It is by this truth that, in spite of the misery and wretchedness with which the earth is filled, we can hold to the assurance that there is for mankind a gradual progress in good, and that this world is the kingdom of God in a real and absolute sense. For, holding to this truth, we perceive that the progress of the race corresponds to that of the individual,—through effort to virtue, through loss to gain, through suffering to happiness. Studying history in the light of this truth, we see no longer anything that looks like the operation of a blind, cruel, and relentless fate; we discover the falsity of those views which represent the world as fallen, man as under a curse, God as a remote and hard judge of his unhappy children.—

On the contrary we behold justice supreme, because synonymous with love; we behold progress in the elevation of man toward God; we see the light which shall by degrees dispel all darkness.

Now this truth, this sublime law of the Moral Unity of the human race has been hitherto very partially understood; or, if sometimes recognized in theory, has not been acknowledged as the law by which the validity of religious, political and social principles is to be tested, and by conformity to which alone can permanence be secured for religious or political institutions.

In our religion this law is expressed in the commandment of Love to man, in our politics in the principle of the equality and rights of men. So far as our institutions rest on these doctrines, so far do they rest on an eternal foundation. Against institutions so founded, against a nation built upon this rock, the gates of Hell itself shall not prevail. To have part in thus building up our Republic, to the ideal America which we behold in imagination, a Christian Commonwealth, the refuge, the joy, the home of mankind, is the noblest work committed to any hands; is a work in which the noblest and best of men might rejoice to bear a part, however small.

## THE MEANING OF CHRISTMAS.

RY J. B. HARRISON.

In a few hours more the dawn of another Christmas Day will rise over the earth. Wherever the name of the world's Redeemer has been heard, the day will have some kind of observance and special interest. This Anniversary has a meaning and a lesson.

Each succeeding year it calls us to listen again to the song of the angels, for they sing it still, the same song heard so long ago by the wondering Judean shepherds. On this night of every year the heavenly host circle again above our world, and again the melody rings out on the throbbing air, that men may learn the strain; but many do not hear, and it will be long before the world, with one heart and one voice, can join in the magnificent anthem, "Glory to God in the highest, and on earth peace, good will toward men."

The Christmas time teaches us love to God. He is the Father of all. The highest idea of God is that of his Fatherhood. He is love. Love is his infinite essence and his eternity. It is all there is of God. We speak of his immutability and majesty, his justice, holiness, power and truth, yet we know that our terms do not describe God; they tell rather how imperfect are our highest conceptions of his nature and life. We would try to-day to recognize our Father, to feel our relation to him. We lift our hearts to him in reverent thankfulness and child-like trust. We think of him as a Divine friend, walking ever with us to

strengthen and uphold; feeling an infinite tenderness and sympathy for all suffering and loneliness; pitying us most when we are blind and will not see him; seeking us with patient step when we wander, and never failing or forsaking us to the last. To him all the weary, and those who have failed, may go; those who can not ask for human sympathy, but must walk through life alone with their woe and wrong. God's care and love for every human being is actual and positive. It is not a beautiful poetic conception; it is nothing far-off or vague, nothing to be talked of with studied eloquence; it is the yearning of the great heart of God for his children, for all whose life came forth from him; not one is forgotten.

The other part of the lesson which the Christmas time returns to teach is "good will toward men." As God regards all men with good will because they are his children, so should we because they are our brethren. This feeling is to be nothing dainty or contemplative merely. We have known people who had a wonderful regard for humanity in general, who yet ground individual human hearts beneath their heel whenever it seemed convenient. We have heard a man declaim against all that is hard and cold in this unfeeling world, as if his pure and noble spirit were fitted only for life where all is love and goodness; yet he was a tyrant in his own family, cruel and exacting to the

last refinement of torture, careful only that appearances were preserved. He treated men as if they were made solely for his own use, and did not hesitate to sacrifice any one, and his own honor besides, *whenever he could safely do so*. Professions are nothing. The requirement is *real good will*; earnest, helpful and universal. It is not enough that you "love them that love you." There is no danger, perhaps, of your forgetting to love those who are respectable and affluent and happy. But it is those who have least need. This day is meant to teach you to love those whose need is greatest; the unworthy, the vile, the hopelessly wretched and undone.

There is a drunkard. His perdition began long ago. Would you mock a lost spirit? Then do not taunt him. Help him if you can, for he is your brother, and God's compassions are not exhausted.

There is a lost woman in the street. Can you love her—pity her—help her? Can you let her know that you care for her? This is a pretty good test. So many people's goodness consists in such large measure in scorn for the sinful and abandoned, that it is well to ask if ours is of any better sort. Women are especially vindictive and unrelenting towards those of their own sex who have lost their

womanly good name. Your roof can not shelter, nor your fire warm her; she has no claims,—is utterly undeserving. Exactly. What claims have you upon God for his grace and compassion? This woman is your sister. How do you know where you would have been to-day if you had had only her chances in life, if you had been fated to battle against such odds? In short, is there any body that you can not pity and love, any body that you do not long to save? If you have not learned the lesson of the Christmas time, ponder its meaning now.

The angels sang also of peace on earth. While there is evil in the world there will be fighting and disturbance of some kind.—There is a necessary antagonism between good and evil, which can not be reconciled or compromised. There will be strife and pain and unrequited labor until all that is wrong is outgrown. But their song is a prophecy. The time will come when sin and suffering shall perish together. Love will fill every heart and inspire every life on earth. There will come a Christmas morning when the voice of universal humanity shall join in the angels' song, sending a tide of harmony up through Heaven's open doors to the very throne of God, and all the world shall lie in his smile.



## SACRIFICE.

BY LYDIA C. STEELE.

Mother, wife, sister, daughter, we have a word to say to you. The war which is desolating our beloved land is asking much of you. Sons, husbands, brothers, and fathers have to be given up for our country's need. The struggle in which our land is now engaged is the same that has been going on ever since the world began; it has again and again swept over the fair fields of the old world, but it has never before assumed such gigantic proportions. It is the conflict of the ages between principle and privilege, between right and wrong.

Men cannot bear the burden alone; they want help from home, help and encouragement from you. Honor and Christianity are calling on men to defend what treason has well nigh destroyed. Will you say no? Are American women wanting in the Spartan women's devotion to country? Is not this beautiful land of ours worth suffering for—even dying for if need be? Would you not gladly do something for God and Humanity? Our country asks for those who are dearest to you, for those whom you love more than life itself.

The blessing which God will send to your tried and suffering heart will be greater if you can make the offering willingly. We well know that it will cost you much suffering; it has fallen to our lot to see those very dear to us go from the fireside of home never to return. They are sleeping in soldiers' graves.

Weary days, and nights of anxious thought will be yours; and if they should come no more to the old place at the table and fireside, bitter indeed will be the anguish of your spirit. It will not be a grief which you can weep over and forget; you will carry the thought with you in the solitude of your home, and when the gay and thoughtless surround you. Your soul will clothe itself in sackcloth and ashes, and you will know no comfort only that which God and the consciousness of having done your duty will give you.

You will often say "It is too much! I can not bear it!" But remember, you are doing this for the freedom and happiness of many; you are laboring and enduring for Christ and his kingdom. Remember the "exceeding great reward" of those who love and serve him. God has called many men and women to toil and suffer and *die* in this world *for the Right*.

Then when those are called upon whom your heart has leaned in all your journey through the years, send them forth to their work with "God speed you," spoken cheerfully as you may, and when they have gone do not add a feather's weight to the burdens they must bear by writing desponding letters filled with complaints of your troubles at home; rather let your letters be messengers of love and hope, full of trust in God and faith in the cause for which they are battling. Yours will be the task, (count it a privilege rather, that God has counted you worthy to

help in his work,) to watch and wait; and if you hear that he for whom you wait has fallen, comfort yourself with the thought that the soldier's spirit is telling the story of his country's wrongs and needs before the throne of God.

"Woman, whose son has fallen  
In freedom's glorious fight,

Doubt not that thy sacrifice  
Furthered the cause of Right."  
"A life for honor given  
No earthly tongue may laud,  
But it speaks like a silver trumpet  
In the Judgment hall of God.  
He, with the saints and martyrs  
At the marriage feast shall sit,  
With the name of the Lord, his Master  
In his shining forehead writ."

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## RUMSELLING.

The rumseller is worse lost than his victim. He grows rich by the ruin of his fellow men. The postage stamps which he hoards are the price of woman's dearest hopes, of home's sweet peace, of childish joy and manly love. He ought to see a fearful stain on every one. There is blood there, his brother's blood, and he shall answer to God for those whom he has destroyed. It will not avail much for you to curse him; there are curses enough on his head already; and it is not likely that love will win him from his work.

Our task is to save both him and his victims by arousing society to a recognition of the true character of his business. Selling intoxicating liquor is a crime, and it is a sad thing that the community is not prepared to treat it as such. It is a crime against the rights of man, against morality and public order, and against every interest of society. It nourishes licentiousness, promotes profanity, begets idleness, ensures poverty, and tends to the ruin of all that is valuable in individual, social and national life.

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## NOTICES.

**THE STUDENTS' REPOSITORY.**—We have received the first number of this magazine, the organ of the students and friends of the Union Literary Institute of Spartanburg. This Institute is a manual labor school, located in a large and flourishing settlement of colored people, and particularly designed for the education of their children, who by the laws of Indiana, are excluded from the public schools. Connected with the school is a farm of 184 acres, of which 150 are under cultivation, and on this the pupils spend a part of their

time in labor. The school is out of debt, and under charge of competent instructors, Mr. Smothers being the Principal.

Coming from an institution so well arranged for such a commendable purpose, this magazine has an especial interest for us. It is issued quarterly at the low price of fifty cents a year; its contents are varied and readable; its political and moral tone patriotic and elevated. Written chiefly by the students who publish it, of course its literary merits are not of the highest order, but it has

what is of more consequence, the evidences of earnest thought and inspiration. We commend it heartily to our readers, who cannot do better than to subscribe, as we have done. It is one of the most gratifying indications we have yet seen of the determination of our colored fellow citizens to fit themselves for the duties which the present revolution is laying upon them.

We will receive subscriptions at this office.—*Commonwealth, Boston.*

**THE STUDENTS' REPOSITORY.**—This periodical is the organ of the students and friends of the Union Literary Institute at Spartanburg, Indiana—an institution established about seventeen years ago, by

a few benevolent persons, most of whom were Quakers, and designed expressly for the education of colored people. Its object is to build up this institution, to cultivate the moral, intellectual and religious character of the colored people, and to afford scope for their rapidly rising talents and aspirations. The editor is the teacher of the school, and his articles in the first number of the *Repository* show him to be a man of very decided ability. We commend this periodical as worthy of encouragement by all who have at heart the elevation of the colored race. The price is only 50 cents a year. Address, S. H. Smothers, Spartanburg, Randolph Co., Indiana.—*National Anti-Slavery Standard, N. Y.*

### ACKNOWLEDGEMENTS.

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<b>New York,</b>	E L Bowen .....	50
H A Dias.....	Josiah Haisley.....	50
<b>Peterboro, New York,</b>	<b>Green's Fork, Ind.,</b>	
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<b>Cambridge, Mass.,</b>	<b>Jonesboro', Ind.,</b>	
John C Bancroft .....	Isaac Wallace.....	50
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<b>New Garden, Indiana,</b>	M E Smith, (care M G Elliott D.D)	50
Samuel Charles.....		

# Union Literary Institute,

(Two miles East of Spartanburg,)

Randolph County, - - - - - Indiana.

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THE Fall term of this School will commence on the first Monday in September, 1863, and continue twelve weeks.

The Winter Term will commence on the first Monday in December, and continue twelve weeks.

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## Course of Study and Tuition per Term.

### PRIMARY DEPARTMENT.

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S. H. SMOTHERS, }  
JAMES BUCKNER, } EDITORS.

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# THE STUDENTS' REPOSITORY.

Vol. I.

Spartanburg, Indiana, April, 1864.

No. 4.

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## PRACTICAL EDUCATION.

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BY S. H. SMOTHERS.

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The comparative value of every person's education depends, mainly, upon its practical character.— In order to make our education valuable, we must learn to apply it to the business of life. A mere theoretical education is of but little benefit.

One may be master of penmanship, and yet be ignorant of the rules of composition. He may also be unable to write a note, a receipt, or a letter, correctly. We frequently see persons, who have gone half through written Arithmetic, and can solve most of the problems in the book as far as they have gone, and yet are very deficient in the business application of the rules of arithmetic.

On the other hand, there are numbers of persons, who never solved a problem in any book or arithmetic in their lives, and who have had but very little school education of any kind, and yet are excellent business scholars. Now the secret of the business capacity of these men, lies in the fact, that they have learned to use the education which they have acquired. Or, in other words, they are practical scholars. It is not the man who has the most education that is the most useful to society, but it is the one who knows how to use his education. A large number of the most eminent and useful men of

our country, have had only a common school education. Among this class of men, we may mention George Washington, Benjamin Franklin, J. R. Giddings, Horace Greeley, and Abraham Lincoln.

The great object then, in teaching, should be to make practical scholars. It should not be the aim of the teacher to make mere superficial or fashionable scholars, as too many are, but to prepare persons for the actual business of life.

The foundation of a practical education, is thoroughness. The scholar should be taught to study principles, not rules. To do this, the teacher should not confine himself to the text book, but should vary the questions and exercises, so as best to present the principles to the understanding of the pupil.

I will relate an incident in my own experience, by way of illustration. I was once teaching a class in written arithmetic, that had gone through longitude and time, and I thought they were well acquainted with it too, for they could readily solve all the examples under the rule in the book.— But when about permitting them to leave the rule, I happened to give them this question: "When it is noon (12 o'clock) here, what is the time at San Francisco?"—



To my great surprise, not one in the class could solve the question. They did not know how to find the difference of longitude between here and San Francisco, although they had been studying geography for some time. I then told them that they were not ready to leave longitude and time; that they must review the lesson in geography, on longitude and latitude. I also got my artificial globe, and explained to them the diurnal motion of the earth, the causes of day and night, why the time is later east of a place, and earlier west of it, &c.

I then gave them such questions as the following to solve: When it is 12 o'clock (noon) here, what is the time at Salt Lake city?—When it is 11 o'clock A. M. here, what is the time at Boston? When it is 2 o'clock P. M. here, what is the time at the city of Rome? When it is 10 o'clock, A. M. here, what is the time 1380 miles east of here? In this way I continued to drill them for a week, at the end of which time they were able to solve and explain, any practical question in longitude and time, that I could propound to them.

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## PROGRESS AND CONFLICT.

BY OSCAR WARING.

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Imperfection is written in bold characters on every thing that owes its existence to man. Wherever we direct our gaze, upon whatever human work we rest our attention, deficiencies, discrepancies and errors, discover themselves to our view, adding new and conclusive evidence of the fallibility of human reason. Miracles of science and art continue at intervals, to startle the world, giving a new impulse to the plodding gait of the masses, yet none the less palpable is the truth, that there is still unlimited room for investigation and discovery. No where has it been truthfully said that one mind has accomplished the work of perfecting any science; the brilliant discoveries, that, ever and anon, illuminate the scientific world, but the more firmly rivet the conviction, that it lies not within the province of human effort to complete any branch of knowledge.

Systems mighty and grand, have shed their dazzling light on the civilized world, and stern old philosophers have left us their manuscripts, teeming with wisdom and thought profound. Yet they have existed but to give precedence to still more philosophic developments, and still more gigantic minds. The sciences, at various periods in the world's history, have been carried to a high degree of excellence.

Each age has generally come forward and proffered her contributions to the common stock; and yet, each new discovery that has dawned upon the scientific world, has appeared only to fade before the still greater truths that have been evolved from nature's mysteries. Nothing is more manifest, than that man is a progressive being, possessing all the attributes of infinite wisdom, but, possessing them in an inferior degree. "In

the image of God, created he him." Had not this truth been revealed in sacred history, the keen vision of philosophy would long since have given it to the world.

The generation of yesterday recedes in the distance with its time worn usages and theories, its questionable dogmas, its ologies and its occurrences, and the brighter page of a new history is before us. Philosophers and theorists are ever seeking to deduce from the compound mass of material before them, grand truths that may startle the world, and at the same time deeply inscribe their names on the tablet of fame.

The entire world, East, West, North and South, gives evidence of the wonderful vigor of the human mind. Where once the savage dwelt in the rude simplicity of barbarous life, now stands the seminary of learning, in quiet grandeur, disbursing the treasures of science and art. The iron horse has chased before him the swift footed deer, and the giant forest oaks that sheltered him have yielded to the supremacy of civilization. The electric fluid enables us to converse with friends thousands of miles distant, with ease and facility, and the Atlantic and Pacific States are now in a closer bond of union through its influence. Every where the work of discovery and investigation goes on. Each decade brings with it changes that attest the constant progress of the human mind.

Yet, mighty and grand as are some of the attainments of men, perfection exists in nothing of human origin. The history of the human family from Adam down,

exhibits with lucid clearness, the fact, that the life of man on Earth is one continued scene of advancement and development. Nay more, that the life to come will be still a continuation of that begun on earth, that progress in intellectual development will not cease at our exit from time, but that the course of the human soul will be onward and upward forever.

The contemplative mind loves to look hundreds of years back and examine the history of the different ages, and ponder their characteristics and peculiarities.—Primitive man affords a fruitful theme for reflection and instruction. When we say *primitive man*, we do not mean savage man. A primitive state is not necessarily a savage state. Our first parents began to develop, gradually, that latent power, the gift of God to every human creature, which Philosophers call intellect. They acquired language as their circumstances demanded it, until varied and beautified in expressive harmony, it became the most important element of their social life.—In due time the elementary parts of the science of Mathematics were discovered, the very outgrowth of circumstances. The first voluntary effort made to provide for future necessities introduced to the world the science of Mathematics. They reasoned about their affairs of life, they calculated the eclipses,—speculated on the appearance and movements of the planets; in short, they laid the foundation for the extensive knowledge that has since been acquired. Nor was it long before those accomplishments which rig-

id stoics call the "ornamental" manifested themselves and produced *then* as *now* their marked effect on society. At an early age we hear of Musicians and those who wrought with artistic skill.—In every direction progress marked its way by changes ever new and astonishing.

The march of truth and light had begun, and with it began controversy and conflict. Emulation then as now, filled the hearts of men, either urging them on, with wholesome vigor to the accomplishment of good, or driving to madness and to crime. The fratricidal murder perpetrated on his own flesh and blood by the revengeful Cain, affords startling evidence of the fearfulness of human passion. The innumerable crimes, which, through the long centuries that have intervened, have been committed, warn us against the danger of yielding up our better nature to evil.

As light and truth have beamed on the benighted minds of men, so have conflict and controversy added new energy to their zeal. The steady march of science, and the progress ever being made, have caused the wrong to appear the more guilty, and the right to shine with a more perfect brightness.—Crime and falsehood cannot stand the noonday light of civilization and enlightenment, and the guilty soul shrinks before its unmasked sins. As the human mind has become more acquainted with its own workings, it has disdained the fetters that short sighted theorists would rivet upon it, and God-like and free, it has relied upon its own sovereignty, and by its own heav-

en born powers, has arrived at conclusions untrammelled by the trappings of deranged fanatics, and, guided only by the shining light of conscience, it has reposed unlimited dependence in no other human power. It has ever been cheering to us in reading the history of the dark ages, to find here and there, like oases in the great Sahara, men who burst the shackles that rest heavily on their energies, and with free speech and free thought have given to the world the golden fruit of untrammelled minds.

Luther dared to let a ray of light fall upon his intellectual vision, contrary to the prescribed directions of the rigid churchmen, that claimed to hold the keys of Paradise in their possession. He, with the true hearted boldness of the great man, instituted a reform, and brought upon himself a life-conflict. The result was excommunication from the church which he would have died to purge from the dogmas that ground the souls and bodies of its subjects in the dust. At first few were his adherents, and great the peril he underwent. Yet, that consciousness of right allied to promptness of action, before which crime and falsehood stand abashed, brought him through, a triumphant victor over his enemies. To-day the Evangelical Church regard the name of Luther, as one of the brightest that grace its history.—That invincible spirit that is daunted by no conflict, discouraged by no obstacles, that looks neither to the pleasure nor displeasure of the public, that is directed by honest motives, shines only the brighter

when the tempests mutter and the elements burn. Let conflict and commotion come, let all the allied hosts of bigotry and blind prejudice vent their spleen on the true hearted reformer, and the result will ever attest the supremacy of right, and the enormous crime of

suppressing human thought. Let us hail with joy the dawn of another age of Luthers and Cromwells, and though we may not be permitted to join their ranks, let our notes of welcome sound from every hight, and our shouts of "on ye brave" ring from every tongue.

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## MENTAL AND MORAL IMPROVEMENT THE ROAD TO CITIZENSHIP.

BY ISAAC KINLEY.

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I take great pleasure in the fact, that a literary and educational paper is now being published by the Principal of the Institute. Its editor is an American of African descent. I regard this as a step "upward and ominous," and which will meet the approbation of every right minded person.

In reference to it, I feel much inclined to say a few words of encouragement.

The colored people of this country, long oppressed by actual slavery or only nominal freedom, are insisting on being recognized as citizens of the republic. That they will one day be thus recognized, there is not a doubt. Like all great movements, it is a question of time. It may not be during the lifetime of any one now living. It may be within the next decade.

But the right of citizenship implies the possession of intelligence sufficient to discharge its incumbent duties. If it is objected that the negro in this country is not intellectually fitted to exercise the elective franchise, it is in the power of the negro himself to remove the objection. Let him qualify himself intellectually and morally.

Let him acquaint himself with the institutions of our country, and with the principles of political economy generally. Let him be able, by his superior intelligence, to make the man who charges ignorance against him, blush at the contrast.

True, it may be justly answered that many *white* men are ignorant of the history and institutions of their country, and nevertheless exercise all the rights of citizenship. It may be answered that ignorant Irish are made citizens in a very few years after landing on our shores; certainly not better informed than the negro. In the contests which frequently divide this country, the naturalized Irish often hold the balance of power; thus the fate of the greatest government in the world is held in the mad grasp of a few illiterate men. I grant it all true. I grant it true also that many native born white men are ignorant of the institutions of their country. But if the danger to our institutions is already great from this source should we increase the danger by adding to the number of illiterate citizens? My individual opinion



is that the free negroes of this country are capable of exercising all the privileges of citizenship.— But this is the opinion of but one man. The majority must be convinced before the boon can be granted. The convincing of that majority must of necessity be the work of the negro himself. And, in view of the prejudice which exists against colored people, it is probable that the standard of education must be raised higher even than that of the white population. This is the only way to overcome the prejudice against the Negro race. Let them show by their actions that the prejudice is unfounded.

Let it not be objected that the schools are not open to the children of negroes. I know the negro in this country labors under difficulties, many difficulties; but no insurmountable ones. Let the negro learn to be economical.— Let him be industrious and take care of his earnings, and he will have sufficient means to supply himself with literary advantages. Let him stir up the minds of the youth of his race, arouse their ambition for improvement, cultivate in their minds a love for knowledge, and the objection to giving the negro the rights of citizenship will soon be removed.

As a means of improvement, every house should have books, well selected books, such as the youth will at once delight to read and be improved by the reading.

The reading will be deficient without papers and magazines.— A person cannot be said to be well

informed who is ignorant of the events transpiring throughout the world. In order to this the newspaper is absolutely necessary.— Just in this connection, it will not be out of the way for me to urge the patronage of the Repository. The publication of this periodical is a highly important enterprise, and its execution thus far very creditable to its editor. The negro in this country cannot be true to himself, without aiding in this work. Let there not be a family in the State who is without this valuable periodical.

Even if the negro should never get his right as a citizen, he will be abundantly compensated for all the labor and expense it may cost him to acquire an education. The human mind is so constituted that it drinks in enjoyment from the fountain of knowledge. While science unfolds the works of God, it also demonstrates his goodness. The mind that seeks knowledge in the proper spirit becomes better as it grows wiser. So even if the negro should not receive his rights, he will receive a much more valuable reward than even the rights of citizenship.

You will excuse me, Mr. Editor, for intruding myself into your pages. I have always taken a deep interest in the welfare of the negro race. In their persecution, they have had my sympathy, and to a considerable extent my labor. If what I have said will induce even one mind to labor to attain a higher standard of excellence, I shall not have written in vain.

## THE TRAINING OF YOUTH.

BY G. W. HUMPHREYS.

"Six hours school a day, is a curse to children, a curse to teachers, and a curse to parents." This is the startling note at the head of a powerfully written book by William Crandall of New York. The work is designed to aid in the emancipation of children and youth from the slavery of the school; and we might add the teachers, for they are subjected to as heavy oppressions by the popular system of the day as the pupils.

Our whole system of education demands a reformation, if not, indeed, a revolution. We say, without any mincing or hesitation, that the system adopted in all our public schools, and in the most of our private schools, in our seminaries, colleges and universities, of taxing the mind and memory to their utmost capacity, day after day, is not only unwise, but tyrannous and sinful. It is more than human nature can bear, or will bear, and is inflicting a terrible wrong both upon the teacher and the pupil. It has entailed evils the most enormous upon all who have been subjected to it, in the loss of health, in stinting the growth, in laying the foundation of disease, in premature death, and in what is still more to be dreaded, the blight and mildew—the insanity brought upon some of the finest minds of the day.

Much of the spirit of tyranny, which, in former times, marked the discipline of schools, still exists. The most revolting features still continue, and among them that of

imprisoning children in the walls of school-rooms six hours a day is the worst. The vigor and growth of the body are sacrificed to the demon of intellectual distinction.

The desire so natural in children for gaining knowledge, is over-excited by the unlawful ambition to win a prize, to gain a medal, or to obtain the applause of parents or friends, and this, too, at the loss of the health, both of mind and body, and after, premature death. What Thomas Hood said in the "Song of the Shirt," may be applied to the slave of the school:

"Work, work, work,  
In the dull December night;  
And work, work, work!  
When the weather is warm and bright,  
While underneath the eaves  
The brooding swallows cling;  
As if to show me their sunny backs,  
And twit me with the Spring."

Now, the fact is, the teachers are not to blame, but the employers. They require it of their teachers, and if they do not work all day, some will say, and I have heard them, "What! school out already! Well, I never earned my money that way. When I was young and went to school, we had to be there early and stay late, but it is not so nowadays. People want big wages, and only want to teach a few hours and then idle around." But teachers must bear all this, and more if need be, until they can convince their employers that there is a better way. Three or four hours a day well spent in the school-room, is much better for children; and in that time they

will accomplish much more than they will by studying six hours a day. When the mind is taxed to its utmost extent, daily, it soon becomes weary, and, to relieve themselves to some extent, pupils learn to commit to memory what the book says, to be forgotten as soon as recited; or if perchance they retain it, they become mere repeaters, not thinkers; and thus the great object of education is missed.

Let a few hours each day be devoted to thinking, not *memorizing*, and the mind soon becomes drawn

out, expanded, and developed.— Then it is that we begin to feel that we are something, that we know something for ourselves; then the mind can take hold of questions, analyze them, feel that it understands them, and can appropriate them to its own use. When the mind arrives at that state it is just beginning to be educated. But when the mind is over-taxed, reaction takes place; it recoils upon itself, becomes disgusted, and retires from the pursuit of knowledge.

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### EDUCATION.

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Education is the development of all the powers of our bodies, and all the faculties of our minds.

Man is a threefold being; physical, mental and moral. To develop the whole man, to fit him to be happy himself, and to disseminate knowledge all around him, and as much happiness as he is capable of diffusing, is the proper business of education. Man is also an immortal being, placed here for a short time in a state of probation for an eternity of happiness or woe beyond the grave. He is also a social being and owes duties to his fellow men. His nature is three fold; consequently it is the business of education to develop all his powers, and to teach him to perform all his duties, as an independent social, physical, mental and moral being.

It is highly necessary that man should be educated, for without it he is the most helpless and I might with safety say that he is the most

useless of all animals in the world. When first ushered into existence, he can neither walk one step nor speak one word. Yet this same helpless being after having been nursed and nourished by his mother; after having grown up and been educated, can visit almost all parts of the globe, either by land or water. Properly educated he can walk around and every where behold the beauty and grandeur, and feel the sublimity of nature; he can move over the plain and behold the waving harvest field. He can go to the mountain top, and from its summit, look down on some far distant river winding its course along its banks until it descends into some lake, or ocean. Such is the natural world.

But how different are the effects which are produced, by beholding the same object in different minds. This is owing to the different degrees of mental and moral culture of the individual that beholds the

same object. The savage can look up to the starry heavens, admire the beauty, and wonder at the sublimity; but a Newton could calculate our distance from the sun and from the planets. He discovered the laws by which the planets are held in their orbits and are moved around the sun. Although the savage is skilled in warfare and in fishing and hunting, yet what is his education when compared with his who uses the printing press, the steam engine, the telescope and various other implements? What a contrast!

Again, man is a physical being. To develop all his bodily powers and bring them to maturity, requires proper food, such as is easy to digest, in order that the digestive organs, may easily perform their functions. As a child comes forward, and goes to school, every

thing should be done to render his situation agreeable and happy at school. If so, his attention will be more easily secured, and he will advance more rapidly in his studies. He should be brought along by degrees as his strength will admit. When fatigue, listlessness, or inattention, is apparent to the teacher, the pupil (as I have learned from experience) should be allowed to exercise in the pure air a few minutes, by which he will become refreshed; new life and new vigor will be infused into the whole system of body and mind; but long and continued exercise at play is equally as injurious as overtaxing the mind with study; yet I would not have it understood that I pretend to dictate to others although I give these simple suggestions as I have derived them from experience.

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## DICK'S WORKS.

BY S. H. SMOTHERS.

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I know of no other author of modern times, whose Works possess more real merit, than those of Dr. Dick. Mr. Dick was a man of extraordinary intellect, deep piety, and extensive practical common sense. This all will admit, who have read his Works.

I have recently read his Work entitled, "The Mental Illumination and Moral Improvement of Mankind." No book with which I am acquainted, contains more practical common sense than this. All classes of society may profit much by reading it, but I would especially recommend my fellow school teachers to read it. It was

written more than thirty years ago, and yet, I know of no writer of the present day, who has given more correct views in regard to the proper qualifications of teachers, and the best modes of teaching, than are to be found in this Work. I differ with him in regard to teaching Geography, and some other things, but most of his ideas on the subject of teaching are very correct.

On teaching writing he says:

"Writing is an art of the greatest importance and utility, and to which children should be accustomed at an early period of their lives. In the first instance, they



may be taught to write on a slate with a slate-pencil, which they may be taught to hold in the same way as we hold a goose-quill or a steel pen. \* \* The principal object of writing is to communicate our sentiments to others, or to record the fleeting thoughts that pass through our own minds for the subject of future consideration. The art of writing should, therefore, be made to bear, as soon as possible, on the practical purposes of life. Instead of continuing children for years, at the formal practice of writing from 'copy lines'—as soon as they acquire a tolerable hand, they should be accustomed to write forms of mercantile accounts—statements of arithmetical operations—cards of invitation—letters of friendship or business—forms of address and superscriptions—and whatever else they may afterwards have occasion to practice in the actual business of life. \* \* \*

The child may likewise be gradually taught the art of composition. This may be effected, in the first instance, by recounting to him a striking narrative, or an interesting historical fact, and desiring him immediately to repeat it in his own style, and afterwards to write it down nearly in the same manner. After being accustomed to write, a few simple narratives, descriptions of some objects connected with natural history, or some striking moral sentiments, may be read over several times in his hearing, as exercises in composition. He may next be requested to give a narrative of any excursion he has made, either alone, or in company, a descrip-

tion of the scenes he has visited, the events that occurred, and the friends by whom he was entertained. He may also be desired to describe the rural scenery around him, and the streets, lanes, public buildings, and other remarkable objects connected with the town or village in which he resides. A stuffed bird or quadruped, an insect, a plant, flower, or any other object, might occasionally be presented to him, with a request to describe in writing, its form, parts, proportions, and properties, as they appear to his senses after a minute inspection. \* \* \*

"The utility of such exercises will scarcely be called in question. They would habituate the young to observation and reflection. Instead of looking at the objects and phenomena of nature with an unconscious gaze, they would learn to inspect them with minute attention, and investigate their forms, qualities, and effects. In such observations they would feel a variety of pleasing emotions; for the acquisition of new facts and ideas, and knowledge of every description, is a source of enjoyment to every mind, whether young or old. Besides, such studies and employments would have a tendency to prevent them from engaging in frivolous pursuits and mischievous devices; and in the future periods of their lives, they would be enabled to record and describe, with perspicuity, any remarkable occurrences or facts that may fall under their observation. \* \*

But in the present state of society, there is not one out of a hundred capable of writing a perspicuous description of any fact, physical,

political, or moral, that may fall under his observation. If, therefore, young people were early excited to habits of observation, and to record in writing the results of

their observations, they might afterwards, in a variety of ways, be eminently useful in contributing to the advancement of science and general knowledge."

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## TEACHING BY EXAMPLE.

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BY S. H. SMOTHERS.

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In a primary sense there are only two modes of teaching: one is by precept and the other is by example. Each of these has its appropriate sphere, and its peculiar advantages. In my opinion, the most effective mode of teaching is by example. Precept, unless accompanied by example, has but very little effect upon the minds and consciences of those to whom it is given.

It was the example of the Savior that made his teaching so effective, so convincing, so powerful. It is true that his precepts were pure and God-like, and the most sublime that were ever proclaimed on earth; yet they would have lost much of their power, had they not been accompanied by his pure and holy example. It was the example of the Apostles that made their teaching so irresistible, so effective upon the minds and consciences of those to whom they preached.

The same is true of the primitive Christians generally. We are told in the history of the Apostles, that the multitudes who were converted to the Christian faith by the powerful sermon delivered by Peter on the day of Pentecost, had their malignant propensities subdued, and their minds animat-

ed with an ardent affection for each other: and as a practical proof of the operation of this noble principle, "they had all things common, and sold their possessions and goods and parted them to all as every man had need."

During the early ages of Christianity, the same spirit of love and Christian brotherhood, continued to characterize those who professed to be the disciples of Christ. In the midst of the reproaches, and the severe persecutions to which they were subjected during the first two centuries of the Christian era, they were distinguished from the heathen around them, by the meek and forgiving disposition which they possessed, and the spirit of benevolence which they exhibited toward each other, and toward all men; and even their enemies were constrained to exclaim, "Behold how these Christians love one another." Thus the whole church, in the early stage of its existence, was one grand association of moral Reformers; and each individual member was a living and undeniable demonstration of the purity and power of Christianity.

But, alas: this spirit of love and unity did not continue to

characterize the Christian church. In the language of Dr. Dick, "no sooner was the Christian church amalgamated with the kingdoms of this world, in the reign of Constantine, than its native purity began to be tainted, and Pagan maxims and worldly ambition began to be blended with the pure precepts of the Gospel. Many of its professed adherents, overlooking the grand practical bearings of the Christian system, began to indulge in vain speculations on its mysterious doctrines; to substitute a number of unmeaning rites and ceremonies in the room of love to God and man; and even to persecute and destroy all those who refused to submit to their opinions and decisions."

It is a lamentable fact, that the same state still exists in the professed Christian church. It is true that much of the cruelty which formerly characterized the church, has abated. The bloody Inquisition has been abolished, and the punishment of heresy by the civil power is no longer common. But the churches of the present day are too doctrinal. They have too much Theology, and too little practical Godliness. There is also too much strife and contention between the different sects in regard to theological dogmas and non-essential rites and ceremonies. It matters little what a man's theology is, if his heart is right. It matters not whether we are Unitarians or Trinitarians in doctrine, if our souls are only filled with love to God and to our fellow men. The only essential principles in the Christian system

are love to God and man, and faith in Christ as the Savior.

The true test of a man's faith, is his life. "Faith without works is dead." If all Christian professors would live out the principles of love and unity, what a different world we would have! If these principles were acted upon, there would not be so many different Christian Sects in the world. Indeed, I can see no necessity for but one Church; and if all professed Christians were truly the disciples of Jesus, there would be but one Church. The cause which prevents the different Christian sects from uniting together is, that they have not the spirit of Christ abiding in them. They pretend to split on certain theological doctrines; but the real causes of the strife and contention which exists between them are pride, selfishness, and sectarian bigotry.

The most effective parental teaching, is that of example. Parents may advise their children, they may read the scriptures to them, and hold family worship; but if they do not set a pious and upright example before them, their instructions will have but little effect.

I shall never forget a remark that I heard a mother make a short time ago. She is a member of the society of Friends. Two other persons and I were stopping all night at her house. Just before bed time the husband remarked that they were in the habit of reading a chapter in the Scriptures at night before going to bed, and if there were no objections we would proceed. One of the visitors, my



friend H., read the 4th chapter of Luke. After a few minutes of silence, the mother said: "There is a great responsibility resting on parents in regard to their children. We should set a proper example before our children. Children generally imitate the example of their parents. When my daughter was living, she was a hedge round me. I wanted to set an example before her that would be worthy of her imitation. Some say that the parents should be a hedge round their children, but I think children should be a hedge round the parents."

The remark struck me with considerable force, and has been on my mind ever since; and it seemed to affect the whole company. We should not do or say anything in the presence of our children, that we do not wish them to do or say.

The school-teacher too, if he would succeed in his employment, must teach by example, as well as by precept. Scholars will imitate the example of the teacher. The teacher's success in the government of his school, will depend mainly on his example. He who cannot govern himself, is not qualified to govern others. If the teacher is boisterous, noisy, and petulant in school, his pupils will be the same. Pupils also imitate the example of the teacher. If he is slovenly and dirty in his habits, his pupils will be so too. If he is neat and cleanly, they will imitate his example.

Again, the example of the teacher has a powerful effect upon the morals of his pupils. The moral training of the young, is the most

important part of their education. Intellectual power, unless restrained and controlled by moral principle, is a dangerous thing. Hence, it is important that our youth should receive a proper moral education. Much of this moral training must be done by the teacher; and he can most effectually do it by his example. Mr. Page says: "The teacher should be a man of deep principle. His example in everything before his school, should be pure, flowing out from the purity of the soul. He should ever manifest the tenderest regard to the law of right and of love. He should never violate his own sense of justice, nor outrage that of his pupils. Such a man teaches by his example. He is a 'living epistle, known and read of all.' He teaches, as he goes in and out before the school, as words can never teach. \* \*

Responsibility in this matter cannot be avoided. The teacher by example *does teach*, for good or for evil, whether he will or not. Indifference will not excuse him; for when most indifferent he is not less accountable."

Those who intend to engage in School-teaching, should, before entering upon that responsible profession, pause and reflect upon its duties. There is no crime under heaven greater, than that of leading the young into principles of error and the debasing habits of vice. The teacher should remember that his example must affect the interests of his pupils, not only for time, but for eternity. If he is a man of corrupt morals and vicious habits, the school-room is not the place for him.



## HINTS ON GOVERNMENT.

BY JOHN COOPER.

Without care on the part of the teacher his pupils will regard his government as a *tyranny*, exercised to please himself or to promote his own convenience. He should endeavor to impress every mind under his control that his requirements are designed for the general good, for the benefit of the governed as well as of the ruler.

The teacher, in preparing a system of government for his school, should divest himself of every selfish regard for his own ease, and keep constantly in mind the interest of those placed under his care.

He should endeavor to make his government uniform. If he esteems conduct wrong to-day, and tolerates the same to-morrow, he can hardly expect the co-operation or respect of his pupils. He should as far as possible make his government equal. He should treat the large as he does the small, the rich as the poor. Teachers often err in this. They insist that the smaller members of their schools shall observe certain rules, and punish those who offend, while they tolerate the same thing among the larger pupils. This is as mean and contemptible as it is cowardly.

*Partiality* should be guarded against by the teacher. Every school is composed of rich and poor, handsome and homely; perhaps some are deformed; some may be bright, acquire knowledge rapidly; yet these all have an equal claim upon the teacher.

Many regard whipping in school as a relic of barbarism, and con-

demn the teacher who resorts to it as unfit to teach. If whipping is objectionable, scolding is certainly much more so. If the teacher indulges the habit of fretfulness and constant scolding, his pupils will soon lose all respect for him. Pleasant tones, and a firm and decided manner, will do much more toward securing the desired result, than scolding and threats.

One great means of securing good attendance and order is to make the school a pleasant and attractive place. How many children have acquired an unconquerable dislike for all that pertains to school on account of the forbidding and foolish conduct of some teacher who thinks that the maintenance of authority depends upon sour looks, cross words, and foolish chidings.

The teacher who expects to establish and maintain good order in his school must furnish his pupils with constant employment during school hours.

I have relied almost entirely upon this for several years as a means of securing order; I furnish every pupil with employment, and hold them to strict account for its performance. I never proceed with any recitation until every student not engaged in recitation is faithfully at work. I esteem any idleness during the time set apart for study as a misdemeanor.

It is much easier to maintain perfect order than imperfect. The teacher should never proceed with any exercise until perfect order prevails, and every pupil is prop-

erly employed. If necessary, let him stop whatever exercise he may be engaged in, and wait until good order prevails.

Fidelity and integrity should mark every transaction of the teacher. He should not make promises or threats unless he is sure that he can fulfill them. A failure on his part to fulfill any promise or threat will destroy the confidence of his pupils in his fidelity and honesty. He should be ever zealous and devoted in the performance of every duty. He should be constantly alive to the interests of his pupils, impressing them with the feeling that he wishes to be their best friend, and that all that he may require of them is for their best interest.

Let them feel that notwithstanding he has the power to punish the bad and reward the good, that he exercises it only for the interest of the school, and not to gratify any tyrannical disposition of his own.

Mildness of manner and determined purpose should mark the conduct of the teacher toward his pupils in all his intercourse with them. Let him be a gentleman in every sense of the term; let him study well the responsible position he is called to fill—the most responsible ever occupied by a mortal. Let him be faithful in using every means placed in his power to fit himself for his responsible duties, looking to the great Teacher, the disposer of all things, for guidance.

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## CHARACTER—A DEVELOPMENT.

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BY L. WRIGHT.

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IN the history of the formation of the earth, geologists divide its growth into great eras, each marked by a distinct peculiarity. This, we think, illustrates the development of character in men. The child is said to be father to the man; but the man differs as much from the child as the earth at present does from what it was when serpents and hideous monsters were its only inhabitants.

The man who, as he passes through life, carefully observes his own character, will notice it gradually undergoing a change,—his former character perhaps fossilized into habit as the animals of former eras are fossilized into stone, while his living, his true character, is something else.—

These changes of character may be marked as distinctly as the geological eras.

These changes are not the fault of the *man*. They are inevitable from his organization, and are modified by surrounding circumstances. Change is impressed upon his character as upon his body. He who claims to *be the same* in sentiment and feeling that he was ten years ago, would have us believe him a fossil, and no longer a living man. Every one with whom he comes in contact, every circumstance surrounding him, seems to combine to develop new traits.—His associations develop new trains of thought—these new views and new feelings, and these help to form his character, and may be

taken as an index to it at that particular time.

A man's character and conduct depend so much upon the treatment he receives from others, that we confess a sympathy with criminals and the outcasts of society. Not that we see any thing in them to love, but that they are to a great extent what the world has made them. The scoundrels who constitute the majority of mankind, may be divided into at least three classes. The first are those who commence life, in the main, with honest intentions,—labor faithfully,—build up for themselves a competency,—but through the treachery of persons in whom they have confided, or to whom they have intrusted their interests, are deprived of it all. That such a man should lose all confidence in human nature, become disgusted with his fellow-men, and finally turn scoundrel himself to keep even with the world, we do not wonder. If such a one should be proof against all temptation, he would win our admiration. If he should yield, he would excite our pity.

The second class are those who make pretensions only to what they are. They have no principle, and do not pretend to have. They may be gamblers, horse-jockeys, black-legs, or traitors, but all the world knows it. They may falsify without end, but none believe them,—so there is but little harm done. They may preach error loud and long, but their preaching has little influence outside of their own circle. They cheat when they can, but every body knows their character and is guarded.—

If such *are* great scoundrels, they are true to their colors, and we can have a partial respect for them.

But there is a third class that we confess our inability to look upon with any degree of forbearance. That individual whose character is pure and unalloyed selfishness, which is protruding itself in his every act,—whose every motive is to build up himself, totally regardless of the interests of others,—who, for this purpose can labor with his whole energy, with no provocation to undermine another, to ruin him if possible. We have no feelings for him but hatred and contempt. We despise such a character, let it come in what shape it may. We need not go among the criminals nor the vicious for this species of humanity, but among the smooth-faced, soft-tongued, straight-coated religious professors. The man who stalks about in this character has taken pains to cover it with a cloak he has stolen from some church. He would not violate the law, nor depart from the orthodox faith, nor the punctual observance of the forms of his church. But he would steal the keys from the door-keeper of Hades,—take toll from the souls passing through, and employ messengers to hasten those coming, while, with his mouth, he would sing hallelujahs, and proclaim “peace on earth, good will to men.” He would honey you with his words, while he would take your heart from your body. He is careful to give alms, and just as careful to let every body know how much. He is solicitous of favors, and would ruin the one

who bestows them. He is a cold selfish, heartless wretch, under a mask the opposite of all these. It is the most becoming shape the devil ever assumed. No men or class of men are doing

so much to disgust their fellows with humanity and religion, as men of this class. We can neither pity them nor respect them. We can only despise them.

### MINUTES

Of the Third Annual Meeting of the Ohio Colored Teachers' Association, held in Columbus, O., Dec. 29th, 30th, and 31st, 1863.

Pursuant to adjournment the Association met in J. S. Waring's School Room at 9 o'clock A. M.

The President, J. G. Mitchel, called the house to order.

Prayer by the Rev. G. H. Graham, after which the President made some very appropriate remarks; and tendered the officers elect their seats.

B. K. Sampson took the Chair. The Secretary being absent, J. M. Meek was appointed Secretary *pro tem*.

Constitution read, and the following names enrolled as members of this Association:—James A. Guy, T. N. Stewart, S. H. Smothers, N. M. C. Hilton, R. G. Mortimer and J. Newsom.

It was moved, and prevailed, that we proceed to the election of officers for the ensuing year this afternoon, and that Messrs. Meek, Mitchel and Waring be the committee on nominations.

Verbal reports were made by Mitchel and Sampson.

The Association then adjourned, to meet at 2 o'clock P. M.

TUESDAY, 2 o'clock P. M.

The Association met accordingly at adjournment.

President in the Chair.

Prayer by Mr. Euring.

Verbal reports continued.

S. Day, J. M. Meek, J. A. Guy and J. S. Waring reported the condition of their schools.

The committee on nominations reported—

*For President*—J. M. Meek.

*Vice Presidents*—S. Day, J. R. Blackburn, J. D. Betts, Mrs. J. G. Mitchel and Miss S. J. Woodson.

*Rec. Sec'y*—B. K. Sampson.

*Cor. Sec'y*—G. W. Guy.

*Treasurer*—J. G. Mitchel.

The nominations were approved by the Association, and the nominees elected in accordance with 1st clause, art. 10th, Constitution.

On motion, it was

*Resolved*, That we hold our next meeting in Urbana, Ohio, commencing the last Tuesday in December, 1864.

The Association then adjourned, to meet at the A. M. E. Church at 7½ o'clock P. M.

### EVENING SESSION.

President in the Chair.

Music by the Choir.

Prayer by Rev. J. M. Meek.

After which Prof. Mitchel delivered the annual address, which was a production worthy of the time and place.



An excellent essay was presented by Mr. Day, setting forth clearly the cause of the evil habits contracted by children in school; and a remedy for the same in a style altogether creditable.

An essay, by Miss B. V. Harris,—subject, Faith,—was read by Mr. B. K. Sampson.

Hymn by the Choir.

Prof. Smothers, of Spartanburg, Ind., delivered an address on the subject of Education.

A collection was taken up to defray the expenses of the Association.

Music by the Choir.

Benediction by Rev. T. N. Stewart.

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WEDNESDAY, 9 o'clock A. M.

President in the Chair.

Prayer by Rev. T. N. Stewart.

Minutes read and approved.

After some remarks on the inconveniences of the room, it was moved that we hold our day sessions in the A. M. E. Church, during the remainder of our stay in the city. Carried.

The Treasurer being absent, Mr. J. A. Guy was chosen Treasurer *pro tem*.

It was moved, and prevailed, that the members of this Association report promptly to the President or Correspond'g Secretary whether they will be present at the next annual meeting.

TOPICS TAKEN UP.

1. Best Method of Teaching Composition.

Mr. T. J. Ferguson being absent, this topic became the property of the house, and was

presented in a style highly gratifying to the Association by Messrs. Mitchel, Day, Smothers and Mortimer.

2. Reading.

This topic, like the preceding one, fell to the house, in consequence of failure on the part of Miss F. A. Trotter to attend the Association. Messrs. Waring, Meek, Day, Betts and others discussed the topic in such a comprehensive manner that a small child could see at once his deficiency in this, the basis of a good education.

Adjourned, to meet at 2 P. M.

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AFTERNOON SESSION.

President in the Chair.

Discussion of topics resumed.

Mr. Waring recited the "Description of the Battle of Waterloo." He was followed by Messrs Guy and Mortimer.

3rd Topic. Arithmetic.

This topic was presented by Messrs. Mitchel, Waring, G. W. Guy and J. A. Guy to the entire satisfaction of the Association.

Adjourned, to meet at half past seven o'clock P. M.

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EVENING SESSION.

President in the Chair.

Music by the Choir.

Prayer by J. G. Mitchel.

Address by J. S. Waring. Subject, "Build Your Own House."

Mr. W. demonstrated in a familiar, easy and pertinent manner the necessity of harmony in communities, schools and churches, in order to attain the desired object, viz: Our Elevation.

Singing by the Choir.

Mr. Mortimer delivered an address, setting forth, in an encouraging way, the subject that great results originate from very feeble causes.

Address by G. W. Guy. Subject, Mental Impressions Indelible.

Great praise is due Mr. Guy for the grand ideas couched in his expressions.

J. M. Meek addressed the Association on the subject of Practical Education, in a very interesting manner.

Music by the Choir.

Benediction by Rev. Graham.

Adjourned, to meet Thursday morning at 9 o'clock.

THURSDAY, 9 o'clock A. M.

President in the Chair.

Prayer by T. N. Stewart.

Minutes read and approved.

At the request of the Association, J. S. Waring presented an exposition of Arithmetic, from the "Royal Railroad," a treatise on the subject written by him while in Springfield.

4th Topic, Grammar, was presented by J. D. Betts, followed by Meek, Smothers, Sampson, Mortimer and others.

Adjourned, to meet at 2 o'clock P. M.

AFTERNOON SESSION.

Vice President G. W. Guy in the Chair.

The topic of Geography was presented by Miss B. V. Harris, in a very interesting essay. Remarks on the same subject by several members.

A committee of two on printing, J. M. Meek and J. A. Guy, were appointed.

One hundred copies were ordered to be printed in the "STUDENT'S REPOSITORY."

After a very pleasant discussion on the subject of Corporal Punishment, the Association adjourned, to meet at half past seven o'clock.

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EVENING SESSION.

President in the chair.

Music by the Choir.

Prayer by Rev. G. H. Graham.

Prof. S. H. Smothers read a very excellent essay on the Elevation of the African Race.

J. M. Meek gave a beautiful exercise on reading in the high tone of voice.

A general discussion being the order of the evening, the subject, Which is the Greater Hindrance to our Elevation; Our own Indolence or the Prejudices of Others, was taken up. Speech limited to ten minutes; and but once on the same subject.

Messrs. S. H. Smothers, G. W. Guy, D. Jenkins, B. K. Sampson, R. G. Mortimer, J. Booker, J. S. Waring, Jas. A. Guy, and others, participated in the discussion.

It was argued, by some, that we might at least occupy the same position in society that *foreigners* do, regardless of the prejudices surrounding us; by some, again, that there is no indolence on our part, but that prejudice has crippled every energy that we possess and, it is really wonderful, that we have made as much progress in the Sciences as we have. It was contended for, by some, that

prejudice does not follow us into our churches, schools, nor dwelling houses; neither does it keep closed the books, pamphlets and newspapers that are everywhere found, and for that reason we should urge upon our people wherever we find them the necessity of *mental* as well as physical industry, and encourage them to clothe their minds as well as their bodies.

On motion, the following resolutions were adopted:

*Resolved*, That the thanks of the Association are hereby tendered to the citizens of Columbus for their hospitality.

*Resolved*, That we tender our thanks to the Trustees of the A. M. E. Church for the use of their building.

*Resolved*, That the Choir receive our heartfelt thanks for regaling our spirits with their soul-enlivening melodies.

On motion, the Association adjourned, to meet in Urbana, O., the last Tuesday in December, 1864.

The first session will commence at 9 o'clock, A. M. All the members are requested to be present at the time, well prepared on all the topics. (See resolution of Wednesday morning.)

#### ORDER OF EXERCISES.

Addresses:—Domestic Education, R. G. Mortimer. Causes of Tardiness and a Remedy, S. H. Smothers. True Order of Studies, J. G. Mitchel. Annual Address, J. S. Waring.

Topics for daily discussion:—Composition, Mrs. J. G. Mitchel.

Reading, J. M. Meek. Arithmetic, B. K. Sampson. Grammar, R. G. Mortimer. Geography, S. Day. History, J. G. Mitchel. Phonography, J. S. Waring. Vocal music, G. W. Guy and T. N. Stewart.

#### REPORTS OF SCHOOLS.

J. M. Meek, of Zanesville:—Number enrolled, 56; average daily attendance, 36; common branches taught, also Natural Philosophy; school making very good progress; lack of interest manifested, in the failure of parents to visit the school; salary \$275; school continues ten months.

J. D. Betts, of Rumly, O.:—Number enrolled, 45; average daily attendance, 25; number of scholars in the district, 77; school house a miserable hovel; common branches are taught; school continues six months; very little interest manifested by the parents.

J. A. Guy, Putman, O.:—Number enrolled, 50; average daily attendance, 30; school house large, but not comfortable; common branches taught; there is not as much interest manifested as might be; parents prompt in furnishing books; salary, \$250; school continues forty weeks.

R. G. Mortimer, of Lancaster, reported number enrolled, 54; average daily attendance, 25; common branches taught; salary, \$225; school is held in the A. M. E. Church; parents not much interested; school continues ten months; weekly reports made to Superintendent.

G. W. Guy, of Urbana Township: Number enrolled, 35; average daily attendance, 24; Hattie V. and Thomas B. Moss, lost each one day only in 14 weeks; the common branches are taught, also, Physiology; books are not furnished as promptly as they might be; building poor and uncomfortable, (but the prospect is good for a new brick this year, to be built by the board of Education.)

J. S. Waring, of Columbus: Number enrolled, 264; average daily attendance, 157; three teachers are employed; building good; common branches taught; prospects for a good school encouraging. Salaries—first assistant, \$12 50, (for five half days;) Second assistant, \$27 50; principal \$40; other assistants for the grades, \$75 per month.

S. H. Smothers made a report in regard to Union Literary Institute, near Spartanburg, Indiana. Average attendance, 35; school continues nine months in the year. The Institution is in a prosperous condition, though the war has considerably reduced the number of students. The Institution has a farm of 185 acres of good land, 150 of which is under cultivation. The school house is a large two-story brick, and it is well arranged. The boarding house is a large frame building, capable of accommodating fifty students.

#### CONSTITUTION.

PREAMBLE.—To diffuse a knowl-

edge of the art of teaching, and to promote and advance the cause of popular education, we, whose names are subjoined, do adopt the following Constitution:

ARTICLE I. This Association shall be styled "The Ohio Colored Teachers' Association."

ART. II. The officers of the Association shall be, a President, five Vice-Presidents, Recording Secretary, Corresponding Secretary and Treasurer; all of whom shall constitute the Board of Directors.

ART. III. It shall be the duty of the President to preside at all meetings of the Association. In the absence of the President, it shall be the duty of one of the Vice-Presidents to fill the President's office.

ART. IV. It shall be the duty of the Recording Secretary to keep a correct record of all the proceedings of the Association.

ART. V. It shall be the duty of the Corresponding Secretary to communicate, under the direction of the Board of Directors, with similar Associations, should there be any, with the teachers of the State, and with such other persons as may be necessary. He shall keep a full record of all communications, and report, when called upon at any regular meeting of the Association.

ART. VI. It shall be the duty of the Treasurer to receive and keep all the moneys of the Association; pay out the same only on orders from the Board of Directors, and report the



condition of the finances, when called upon at any regular meeting of the Association.

ART. VII. It shall be the duty of the Board of Directors to have in charge the general interests of the Association, to make arrangements for its meetings, and to do all in their power to make it a useful and permanent institution.

ART. VIII. Any person who is engaged in teaching private or public schools, giving lessons in elementary branches, or engaged in conducting high schools, is eligible to membership.

ART. IX. All persons wishing to become members of said Association, shall apply to the Board of Directors, and, being recommended by either of them, shall be received as full members by a vote of two-thirds of the members present, on paying fifty cents for males and twenty five cents for females.

ART. X. The officers of the Association shall be chosen by ballot, or as the Association may direct, and shall hold their

offices for one year, or until their successors are elected.

ART. XI. The meetings of the Association shall be held annually. The place and time of the meeting shall be designated by the Board of Directors, unless by the Association.

ART. XII. The Constitution may be altered or amended at any regular meeting, by a vote of two-thirds of the members present.

#### NAMES OF THE MEMBERS.

Mr. T. J. Ferguson,	Mr. R. S. Mortimer,
Mr. C. B. Jones,	Mr. A. Early,
Mr. J. G. Mitchel,	Mr. P. Flemming,
Mr. G. W. Guy,	Mr. R. James,
Mr. B. K. Sampson,	Mr. N. M. C. Hilton,
Mr. O. M. Waring,	Mr. J. Newson,
Mr. A. W. Henson,	Mrs. F. M. Mitchel,
Mr. Solomon Day,	Mrs. E. S. Morris,
Mr. J. S. Waring,	Mrs. S. J. Hunster,
Mr. J. R. Blackburn,	Miss S. J. Woodson,
Mr. E. D. Davis,	Miss Susan Adams,
Mr. S. Peterson,	Miss M. F. Williams,
Mr. J. D. Betts,	Miss A. M. Smith,
Mr. S. D. Fox,	Miss J. F. Jencfier,
Mr. J. M. Meek,	Miss M. M. Napper,
Mr. A. N. Freeman,	Miss F. A. Trotter,
Mr. J. A. Guy,	Miss M. E. Anderson,
Mr. T. N. Stewart,	Miss B. V. Harris,
Mr. S. H. Smothers,	Miss C. Duncan,
	Miss A. Williams.

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#### CORRESPONDENCE.

CAMP BAILY, R. I., March 2, 1864.

EDITOR STUDENT'S REPOSITORY:  
—Thinking that a few sentences from me in reference to the 14th Regiment Rhode Island Heavy Artillery, would not be uninteresting to you, I find myself hastily scribbling away on a very inferior sheet of foolscap. Our Regiment commenced forming about the 20th of Sep-

tember, 1863, and was full and mustered eighteen hundred men by the 14th day of January, 1864, being the largest number of men raised for one Regiment in this State in that length of time since the commencement of the war.

The 14th is Heavy Artillery, is designed for forts and garrisons. The Regiment is divided

into three Battalions, containing six hundred men each. The first and second Battalions have gone to Texas. The first is stationed at fort Esperanzo. The second has not yet been assigned to any permanent fort. The probabilities are that they will garrison fort Smith on the Mississippi. Ours, the third Battalion, is encamped at camp Baily, Dutch Island, in the State of Rhode Island. This Island is one of a cluster of small ones off the coast of the Atlantic Ocean. We are surrounded by the water of the Narraganset Bay, which is a mile and a half wide on the eastern side, and two miles and a half wide on the western side. We are thirty miles south of the city of Providence, and five miles and a half west of the city of Newport, R. I.

Dutch Island is a high, dry, bleak, desolate-looking place. Yet there is an air of comfort and agreeableness about the place that constrains one to like it very well after he gets used to it. At least, such is my experience. The Island contains about one hundred acres of land, or stone, high above the level of the sea, with a tolerably rolling surface.

Standing on the southern side you have a distant view of the mighty and grand old ocean, with her deep blue waves wildly playing their own monotonous requiem. From the eastern side of the island you have a wild and picturesque view of Conanicut Island, with City of Newport in the distance. with

her tall steeples, magnificent buildings, and large and beautiful harbor. All this conspires to give us a splendid, interesting, and instructive scene. From the northern side we have the deep blue waters of the ever restless Narraganset Bay, which seems to flow back naturally, as it were, for the very purpose of forming Providence harbor. As this is designed for a garrison, on the southern side commanding the entrance to the Bay, is our fort, mounting eight 52 pounders. We also have a large and well filled magazine, I tell you, Mr. Editor, that we are prepared to deal death and destruction to any thing of rebel kind, if they show themselves in this place. Each company consists of one hundred and fifty men.

Our barracks are large wooden buildings, made to accommodate one company each. In each building are two large stoves with plenty of red-oak and hemlock wood for fuel. Our provision is scarce, but good and wholesome. How long our battalion will remain here is uncertain. We are under marching orders and will doubtless leave here in a few days, or weeks, at most. I cannot say with certainty where we will go, but there is no doubt but what we will be assigned to the Department of Gulf. I suppose you will excuse my apparent weakness when I say that it matters little where they send us. All we want is a chance to cross steel with the rebels. I think we are fully equal to the

task before us. Our battalion is the bone and sinew of the whole regiment, being mostly composed of Indiana and Ohio men, with an occasional sprinkling of York State men. More pluck—better men—or greater courage, is not to be found in any regiment in the service, white or colored; a practical demonstration of which we fully expect to give you at no very distant day.

I am happy to say that not a single man from our State (Indiana) has died, and at the present writing only one is in the hospital. Mortality has been miraculously small. Since the 20th of September, 1863, we

have only lost 16 men by death, out of 1800.

I shall try and keep your readers posted as to our whereabouts and doings. In the meantime I hope you will send me your very valuable and interesting magazine, whenever you can get it to me. The last No. is now before me. I expect my next will greet you from the coast of the Gulf, from Texas, or possibly from the fast falling dominions of Mexico.

Hoping that this may prove interesting to your readers, I am, sir, with fond hopes for your success,

JAMES F. JONES,  
Hospital Steward 14th Regiment Rhode Island H. A.

## “WO WOHNTE DER LIEBE GOTT? SIEH DORT DEN BLAUEN HIMMEL AN.”

BY J. M. C.

Where dwelleth God?

Behold o'erhead the heavens blue,  
How long, how firm do they abide?  
They arch so high, extend so wide  
They overwhelm our finite view,  
And see ten thousand stars at night  
Like little windows full of light;  
There dwells the Majesty on high.  
He looketh thence with piercing eye  
And shepherd like he doth behold  
His sheep in every distant fold.

Where dwelleth God?

Awhile in darksome forest tread;  
Behold the mountain low'ring high,  
The rocks like pillars strike thine eye,  
The tree exalts its hoary head,  
Hearest thou that sound among the boughs  
The same across the valley blows.  
Thy heart beats high, weak, tim'rous child,  
For God dwells in the forest wild.  
Thou cannot still behold him there,  
Yet feel'st him in the passing air.

Where dwelleth God?

Hearest thou that bell's vociferous peal?  
It calls thee to the house of prayer,  
With earnest friends to worship there,  
Where all should veneration feel.  
Doth earnest prayers ascend the skies?  
Doth melody like incense rise?  
The Gracious Majesty is there.  
Therefore his people here repair,  
To bow before his heavenly face  
To weep, to thank, to pray for grace.

Where dwelleth God?

The whole creation is his place.  
Yet when it is righteous will,  
Who doth unbounded regions fill.  
He dwelleth in the smallest space,  
No heart, no house was e'er so poor  
But God oft knocketh at the door;  
And if the heart is free from sin,  
The heavenly stranger will come in,  
Will teach his meek disciples here  
And fit them for a better sphere.

CARTHAGE, IND.

## REFORM.

BY S. PETERS.

Very few people are willing to be known as being unfriendly to human progress, and, as a result, most persons wish to be known as reformers. True, there are some who openly discourage all reform, and think there is such a sacredness in being the exponents of the principles and practice of otherdays that no present movement, however grand in its design or glorious in its result, can induce them to become co-workers with good men toiling for the good of mankind. Such persons live and look to the past only; the future is out of their reach; and were they the controlling minds of community, society would never advance, but a dull sameness pervade every department. But how much does the world owe to the hardy achievements of energetic, fearless men!

But all great and good principles have struggled into existence against storms of persecutions, finally rising triumphant over the passions and prejudices of men. It does not avail that Truth can claim a heavenly origin to give it place and power among men. Nothing but the invincibility of its immortal Author can clear the way, remove hindering causes, and throw around it that protection which has preserved it through the many fiery ordeals through which it has passed. There needs be

the conviction that there is an Infinite Power above to accompany the martyr to the stake, and that there in the presence of God, he is bearing testimony to his fidelity. The thought that there is a God, invested with infinite power to rule, to judge, and to execute, is the grand, vitalizing idea of all true reform. That He is the Great Governor, governing the universe by justly executed moral laws, and that we are His subjects, is the thought that must prompt us to consecrate our existence upon the altar of usefulness. And just in proportion that men lose sight of this idea, will they become ineffectual workers in the cause of Truth. Obliterate man's conviction that there is a God, who is the Supreme Ruler and Judge of all the earth, and you will thus annihilate well-nigh every motive to maintain and propagate truth in the earth. The fearful need fear no longer, and the high hopes and aims that animate the faithful, would cease to lure to noble, daring action.

All wise action is performed, not so much with reference to the present, as to the future. Somewhere during the lapse of time, we expect to see portrayed in characters of "*living light*," the bearing of each particular action of our past existence. But what need we care for the future, with its re-



wards and punishments, if there be no power to inflict the penalty: Let the christian and the philanthropist become fully convinced that there is no power greater than human effort; destroy their exalted idea of co-operating with God Almighty in perfecting His great

schemes on earth; take away their daily strength renewed in prayer to God, and their confidence in His support,—and you destroy the pillars of the world; fling the whole race into an abyss of darkness and woe, without one ray of hope to bid relief.

---

## THOUGHTS ON CREATION.

BY H. W. H.

---

The beauty, grandeur, and magnificence of creation is a theme of the profoundest interest to every thinking mind. The discoverable and the revealed, the seen and the *unseen* works of creation loom up and present one unbroken chain of thought and investigation to the sage, the philosopher and the divine. Turn in whatever direction we may—to the minutest insect, or the hugest animal—the tiniest flower that blooms, or the giant oak—the smallest rill, or the grandest river—the little lake, or the mighty ocean—the broad valleys and the lofty mountains—we see beauty stamped everywhere, and ocean, river, plain and mountain cavern, echo in thundering accents that there is a God—the Creator and Preserver of all things. Nor is this all—far away in the immensity of space, planet after planet, and star after star, arise to beautify the scene; and far beyond our feeble vision, no doubt, millions of worlds yet unseen traverse the broad domain. Eternity has no begin-

ning, no ending. So space has no limits—Deity no birth-place—no limit of power.

He beholds at a single glance all things, and is present everywhere. Time, and distance, and space, and events are in the hands of Jehovah to measure and dispose at his will.

One day with him is as a thousand years, and a thousand years as one day. In six days He created the heavens and the earth and all things that are in them; and last of all, man was created in His own image.

How beautiful indeed must have been the scene on the morning of the sixth day—the birth day of man! The earth fresh from the plastic hand of the Creator—robed in the richest verdure, stately trees, and plants, and shrubs, and fruits and odoriferous flowers, presented a scene passing fair. The sixth day closes—man is brought upon the stage, the last and crowning work of creation.

Another day dawns—the *Seventh day*—the day in which God is resting from His labors,

and "which has as its special object the moral elevation and final redemption of man."

The Seventh day is not ended yet, nor will not end till its special object is complete.

What a great work is before us to accomplish on this blessed Sabbath day!

The earth must be subdued—the powers of darkness must be destroyed—the world must be educated, and brought to that high position of moral attainment, and *pure christianity*,

which will denounce all wrong and oppression, and proclaim *love to God, peace on earth and good will to men.*

When this great work is accomplished, then shall there dawn another day—a brighter, a holier day in the which *love shall reign supreme*—peace shall spread her broad pinions over the whole world—angels shall rejoice, and the redeemed of earth shall sing praises to God and the Lamb forever.

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## MEMORY.

BY S. PETERS.

---

Memory is a faculty whose importance is not easily overestimated. No rank or condition of life makes it useless. If it is useless to any one it is because such an one is useless to himself and all others. It is indispensable to the prosperity and advancement of mankind. Only think what must be the confused condition of society were this great lamp suddenly blown out! If this might be true our relapse into darkness, misery and ruin, would be equally sure.

The last day of human existence, if such a thing could be, would present a different bearing from the first. A nation (if a nation could be) thus cut off from all intercourse with the past—unprofitd by example—incapabable of being taught—unable to profit by line, precept or counsel, would present the wildest scene of confusion

that we could possibly picture.

The Memory, like the other faculties which aid in composing the mind is governed by wise and wholesome laws. The great power of retention is one peculiarity of this faculty. "It is probable that even a human spirit, in the vigorous exercise of the faculties with which it is now furnished, may go forward, through an interminable duration, making continual accessions to its stores of knowledge *without losing one leading idea* or portion of information which it had previously acquired." The mind never forgets. Events may seemingly become dim and temporarily pass away, but a repetition of similar circumstances will cause them to come again before us. Doubtless, in a day not far distant, it would be a very fanciful plea if an evil doer could claim that he had no knowledge of commit-

ting crime. But this law of retention will permit of no evasion.

Memory differs in regard to objects. We remember different classes of objects with varied intensity. Such is true aside from our education, although memory of any particular object may be greatly strengthened by cultivation. But some naturally remember a certain class of objects upon which they exercise no more than other objects that pass away almost instantly. Some remember dates, but are forgetful of events. Some remember everything relative to themselves, but nothing concerning others. Some remember persons and places without desire. Others remember diagrams and figures, thus having a good talent for mathematics. Some possess this faculty to an extraordinary degree. I have seen it stated that a certain individual extracted the cube root of three to thirty places of decimals by the assistance of his memory alone.

Although memory is so essential to our advancement, a powerful memory does not indicate a corresponding strength of mind. Instances are given where the most powerful memories have been accompanied by minds of very limited capacity. While memory itself is of the greatest importance in our moral and intellectual advancement, we may rest assured that it of itself cannot make any one great. So then, whoever may possess a good memory

should recollect that Memory is only *one* of the means to be used in attaining to that degree of eminence to which we can attain by a harmonious cultivation of all powers within us.

Memory, it is said, can be improved in less time than the other faculties. If this be true, and considering its importance, I do not know but that government should levy a tax on every individual not possessing a good memory. Still the assertion may be true. But let the law of mind have its patient, perfect work. The drifting torrent makes the clayey soil if anything, harder, but the continuous, gentle shower will loosen it in every part.

The manner in which we receive our knowledge tends greatly to permanency of retention. Persons who acquire their knowledge through the perceptive faculties retain it much longer than that which is acquired through the medium of language. Through the power of Perception we are brought in contact with the *real*, while other means only present the shadow. An individual may picture to me most accurately, the beauty of some landscape—the scenery of some pleasant stream; the grandeur of some waterfall, mountain or plain; still what are these impressions compared with those that I would receive were I an eyewitness of these natural beauties? Hence the necessity that figures and diagrams should be used in school, that the minds of pupils may receive the most



lasting impressions.

Memory, in regard to its power, differs according to age. In youth it is strong and vigorous; in age it declines. The impressions we receive in early youth seldom, if ever, become obliterated. In youth we gather the facts, whose power we exert in after life. It is then we receive those impressions which make us great and good in later days. It is then that we gather the means of enjoying a "green old age," for it is a fact that in after life all prominent acts of our youthful days will come back upon us with the vividness of a yesterday's act. This is known to every one who is acquainted with the conversation of aged persons. Age loves to wander back over the cheering scenes of the past and thus live anew their happy, youthful days. Here we find an argument for proper training while young. If the acts of youth are revived in old age, how miserable must be that age, when the thoughts of the past only picture the darkest scenes of human actions! But what a pleasure when every duty of youth has been discharged according to our highest convictions of right! It is thus and thus only that we need anticipate the pleasures of old age.

Memory is also a powerful agent to inflict the penalty for wrong-doing. True, it possesses no moral quality, but it arrays the facts before the bar of conscience, and judgment proceeds. One who leads a profligate life need expect only remorse when

Memory shall faithfully portray every past act.

The power of Memory extends beyond this life. The judgment, the turning point in man's destiny, must bring into action this faculty. Every deed we have ever performed, will *then*, in all its vividness, stand out before us and we will know beyond a doubt that no charge is unfounded. Judgment is said in the Bible to be for the purpose of *convincing*. There can be no convincing where there is no recollection, and there can be no recollection where there is no memory.

It is also a great source of pleasure. By its power we can step back into our infant days, and live anew the scenes of childhood. We are thus enabled once more to stand beside our dear old homes and treasure up the hallowed associations connected therewith. The renewed picture of each shrub, tree or flower, brings to us again its peculiar tale of our happy, joyous innocence.

And when childhood gives way to youth, and youth to manhood, and we become an active being in human strife, how does the heart gladden even to the last at the thought of having triumphed over many a temptation! Then how cheering will be the recollection of every righteous deed, every beneficent act, and every defense of Truth and Right! These, with other virtuous associations, will come thronging on us, and then we will begin to reap the rewards of virtuous action.



Finally, the cultivation of Memory. This can be effected without any real advantage to the possessor. To be advantageous it must be the *proper* cultivation. Many have only a knowledge of fiction. How many there are who love to read fictitious works and spend hours in feasting their imaginations upon things that never were! With them fiction is the primary object—fact can hardly come in as secondary. No prophet need tell the future of such persons. The positive, tangible realities of life are to them unmeaning and senseless. They take the shadow for the substance—the semblance for reality.

There is no escape from this. Some view reading as only a present gratification and what is worthless will soon be forgotten, but let it be remembered that this habit will prove a law-affecting truth as well as error. To have a memory, then, that will render us the greatest good, we must let fiction go. Bid all yellow-back pamphlets and newspaper love-yarns depart, and read facts, and your conscience will feel the better and you will command the respect of yourself. Perhaps, though, very few novel-readers make it a matter of conscience.

I only say that when, hour after hour, even of Sabbath days, are spent in reading pleasing falsehoods, that the conscience ought to be consulted in the matter. Let us, in

the cultivation of Memory, confine ourselves to facts. We should remember that each truth is a jewel and that it is the brightest ornament of human character. When we read, let it be facts, and that for the sake of making ourselves wiser and better. Thus we can do a paying business: that is, cultivate one of the most important faculties and treasure up truth—available truth—at the same time. This is the sure foundation of success in after life. What better passport to respectability and usefulness than a mind well stored with facts:—facts scientific, literary and religious, thus giving the means of rising into power and influence in whatever we wish to engage. Who, that has any aspiration, can view the position thus enhanced, without wishing to occupy the same? Yet, to a great extent, high positions are in the reach of all. Any one who will endeavor to ascertain and retain the truth, can in a short time, make such progress as to greatly exceed his own expectations. Many have stood off and viewed men of wisdom and power as though they were supernaturally endowed, until, by approach, they found, to their surprise, that they possessed the same elements of greatness and that they only needed to treasure up the means which lie in profusion around them to occupy a position equally high. And is it not a pleasure to be thus occupied? When did we ever hear of an individual who

thought such an occupation a dry business? The highest joys that can be tasted are the joys afforded by ascertaining and retaining truth and transmit-

ting the same to bless generations after us. The proper cultivation of Memory, then, is not an irksome task, but one which yields the richest enjoyments.

## TO OUR SUBSCRIBERS.

BY THE EDITOR.

The present number closes the first volume of *THE STUDENTS' REPOSITORY*. We wish again to return our thanks to our subscribers and friends, for their support and encouragement. We hope that all whose subscriptions end with this volume will renew their subscriptions. By doing so, you will enable us to place the *REPOSITORY* on a firm basis. We are so situated that we cannot spend much time in canvassing for subscribers. The labors of our school take up most of our time.

This periodical is not the or-

gan of any particular class, but all who love Truth and Right are invited to its columns. We hope the time will soon come, when class distinctions of every kind will be abolished in this country and throughout the world. Then let us all unite in the great work of redeeming and elevating the race.

We shall in the future, make such improvements on our periodical as our means and ability allow.

We are thankful to our contributors for their assistance, and hope they will continue to favor us with their productions.

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# Union Literary Institute,

(Two miles East of Spartanburg.)

Randolph County, - - - - - Indiana.

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On account of the war, and the pressing demand for laborers, we have suspended the school at this Institution until Fall. We hope to have a flourishing school through the Fall and Winter.



# The Students' Repository

Is a periodical that will be issued four times a year, to wit: The first number will be issued on the first of July, 1868, and the second on the first of October.

Its objects are, first, to build up *Union Literary Institute*, and to awaken an interest in the cause of education among its students and friends. And, second, to cultivate and develop the latent talents, and elevate the intellectual, moral and religious character of the colored people.

All articles for publication, must be sent by mail to S. H. SMOTHERS at Spartanburg, Randolph county Indiana. Money for subscriptions may be sent to either of the Publishers.

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The STUDENTS' REPOSITORY is the organ of the Union Literary Society.

THE

*Charles Edward Norton*

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A QUARTERLY PERIODICAL.

Devoted to Education, Morality and General Improvement.

S. H. SMOTHERS AND SAMUEL PETERS, : : : EDITORS.

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S. H. SMOTHERS, EDITOR.

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Vol. 2,

Spartanburg, Ind., July 1, 1864.

No. 1.

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## OUR EDUCATIONAL WANTS.

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BY THE EDITOR.

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During the last four months I have spent considerable time in traveling through Indiana and Ohio. In the various localities where I have sojourned, I have endeavored, as nearly as possible, to ascertain the state of society among our people. My observations have convinced me that we are far behind the times in our educational improvements.

In the first place, our teachers, as a class, are almost entirely incompetent. It is true we have some energetic, practical and progressive teachers, among whom may be mentioned most of those who are members of the Ohio State Colored Teachers' Association, an organization which is doing a great work for the improvement of the colored schools of Ohio. But a majority of our teachers in Ohio and Indiana are stupid, indolent and incompetent. Their incompetency does not

consist in a want of literary qualifications. These are generally sufficient. But their method of organizing, governing and conducting their schools is miserably deficient. Many of our teachers are still practicing the old system of teaching that was in use twenty-five or thirty years ago.

Under that system of teaching scholars are required to spend from two to four sessions in the spelling-book. They must next spend about the same length of time in reading, or rather pronouncing, for they are seldom taught anything about the rules of reading. They are next put to writing and ciphering, &c.

Great improvements have recently been made in teaching, as well as in everything else. It is well known to all who have taken the trouble to learn, that pupils can be taught spelling, reading, writing and arith-



metic all together, easier and to better advantage than they can be taught one of these branches by itself. Great improvements have also been made in the organization and methods of governing schools. Yet many of our teachers are still practicing the old system. I did not know, till recently, that our teachers, as a class, were so far behind the improvements of the day.

We want live, energetic, and practical teachers. And to be such, our teachers, like others, must make teaching a profession. To become a proficient teacher requires a special preparation for the profession. Mere literary qualifications will not suffice. Literary attainments alone will no more qualify one for a teacher, than they will for a lawyer or physician.

Our teachers must organize associations for mutual improvement, and establish Normal Schools. They must read such works as Page's "Theory and Practice of School teaching," Dick's work entitled "The Mental Illumination and Moral Improvement of Mankind," etc. They should also read the best educational journals of the day. They should avail themselves of every opportunity of becoming acquainted with all the improvements in teaching.

Our teachers should also be

persons of deep principle, sound morals, and lofty motives. In the language of Mr. Page: "The teacher should possess a spirit that seeks not alone pecuniary emolument, but desires to be in the highest degree useful to those who are to be taught; a spirit that elevates above everything else the nature and capabilities of the human soul, and that trembles under the responsibility of attempting to be its educator; a spirit that looks upon gold as the contemptible dross of earth, when compared with that imperishable gem which is to be polished and brought out into heaven's light to shine forever; a spirit that scorns all the rewards of earth, and seeks that highest of all rewards, an approving conscience and an approving God; a spirit that earnestly inquires what is right, and dreads to do what is wrong; a spirit that can recognize and reverence the handiwork of God in every child, and that burns with the desire to be instrumental in training it to the highest attainment of which it is capable,—*such a spirit* is the first thing to be sought by the teacher, and without it the highest talent cannot make him truly excellent in his profession."

Improvements are also needed in our domestic education. Domestic education is too much

neglected among us. Parents too often allow their children to grow up almost entirely without restraint. I frequently hear children, and sometimes those whose parents are professors of religion, using profane and vulgar language right in the presence of their parents. And on the Sabbath day, while parents are at church, engaged in religious worship, I see their children on the road-side, or in the meeting house yard, collected in groups, and spending their time in jesting, passing low, vulgar jokes, and swearing. If not thus employed, they frequently spend their time on Sabbath in fishing, hunting, gambling, etc. Now this state of things shows that there is a neglect of duty on the part of parents.

A proper domestic education is the foundation of character and usefulness. No other instrumentalities can fully compensate for the defects of parental teaching.

Parents should endeavor to make home, to their children, the most pleasant and desirable of all places. To do this, they should carefully provide for the physical, intellectual, social, and moral wants of their children.

They should provide for the physical wants of their children by providing for them

suitable food and clothing, and by training them to habits of industry. Nothing is more conducive to health and physical development, than a proper amount of exercise at manual labor. Industry has also a tendency to prevent children from contracting habits of vice and immorality. It has been truly said, that idleness is the hot-bed of vice.

They should provide for the intellectual wants of their children by carefully cultivating their intellectual powers at home, and by sending them regularly to school. Our people are often too negligent and unconcerned in regard to sending their children to school. Schools can be of but little advantage to children unless they attend regularly.

They should provide for the social wants of their children by always endeavoring to make their own society more agreeable and interesting to them, than that of any other persons.

But the most important duty of parents is the moral cultivation of their children. This is mainly the work of the mother. It is her high privilege and indispensable duty to train her children for the society of good men on earth, and for the companionship of angels in Heaven.

In conclusion, I appeal to both teachers and parents, to

arouse to a sense of their duty, educate and elevate our people, and go to work in earnest to intellectual and morally.

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## A SERMON.

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BY REV. W. R. J. CLEMENS.

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TEXT: Lamentations, 3rd Ch., 27th Verse.—“It is good for a man that he bear the yoke in his youth.”

If any period in human life is to be characterized as “the period of Dreams and fanciful Visions,” it is youth. Scenes of wild adventure, in which complete range is given to muscular activity and physical valor united to prompt and keen intelligence, fill the imagination of the young man. He longs to measure his strength with the King of beasts—the Lion; he fancies that he could beard and destroy him in his den, or face the Polar bear in the regions of eternal ice. He longs to traverse the ocean, to become a dweller in the city full, for western frontier life, with its border wars and miraculous escapes in times of great peril. He has visions of heroic achievements, of proud honors, of vast treasures of silver and gold, all to be gathered or wrought out by his own device and mighty hand. The sober realities of life have no charms for him. We may presume, that too often the pressure of a virtuous public

sentiment—the gentle life and loving counsels of mother, father and sisters are borne uneasily, fretting the spirit they ought to soothe and bless, hardening the heart they should subdue and attract. The young man pants for *unrestrained liberty*, freedom to roam when and where he will; to see, hear and enjoy whatever in the vast richness of his animal spirits will afford him most exquisite pleasure. The divine word in its teaching, in its demands, cuts directly and positively across these native longings of our fallen nature. Observe the Divine teaching in the language of our text—“It is good for a man that he bear the yoke in his youth.” It makes no provision for an indulgence of the fleshly mind; it emphatically declares that the carnal mind is enmity against God, is not subject to his law, neither indeed can be. The language of our text is highly figurative, or symbolical; much of the Bible is written in this kind of language.

I. THE YOKE.—1st, Is a symbol of *subjection to authority*. It is used in this sense frequently in the Bible. To the Orientalist in an age when the language of symbols was in common use, it conveyed this idea very readily and forcibly. The ancient Romans compelled the conquered armies of their enemies to pass under the yoke, in token of their submission. In the Scriptures, generally, it denotes subjection to rightful authority and a Divine Law-Giver. Unqualified subjection is expected and rightfully demanded by the supreme authority. He proposes to exercise control. He issues commands, he exacts tribute, he will have nothing short of entire obedience to his behests. Rebellion, pride, obstinacy he treats with the utmost disfavor. Awful threatenings and fearful judgments are thundered unsparingly at the disobedient and ungodly. Although He frequently condescends to reason and entreat in the most tender and pitiful language, that he may, if possible, draw the sinner to himself, yet it is his province to command. "The Lord our God is clothed with might," and when he assumes the attitude of Supreme Commander, heaven and earth might well flee away from His august presence.

2nd, This symbol conveys the

idea of *self-denial*. Indeed, it requires no trilling to surrender these lofty imaginings, to eradicate from the heart these deeply rooted aspirations. Generally, they are the things on which the mind chiefly dwells with delight, their contemplation is deemed innocent, and deserving of the highest praise; cherished in secret as an all-consoling proof of energies and longings of soul unappreciated by the dull and unobserving around; clear self-satisfying proof of manliness, enterprise and energy. It is no trilling thing to give up what is considered as a lofty independence, that imperial liberty, and surrender all, and agree that some other sovereign *will* should march in, and subordinate, possess and control every impulse, every emotion and every power to his own glory: expelling, with utter loathing and abhorrence, all that was before held and cherished as dear as life itself: substituting in lieu thereof, facts, principles, affections, hitherto regarded by the mind with indifference or even absolute repugnance, and the laying the foundations for the same, broad, and deep, and strong as if to endure for evermore.

3d, This symbol presents to the mind the idea of *toil*.—The religion of the Bible does not



propose to its votaries a life of indolence and ease. Every power, of both soul and body, is to be earnestly and incessantly employed in the performance of that part assigned the moral agent by the Most High, in the great drama of human life. Hear the language of inspiration on this point: "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge in the grave whither thou goest." The great God will economize every shred of human intellect and human muscle in his service as though He himself were not ever earnestly engaged. He will not permit that any time shall be wasted in fruitless effort, no idleness will be tolerated—no holiday of sin allowed. He is a rigid task-master, not cruel, not unjust, but minutely observant and scrupulously exact in securing the largest amount of service due. None need hope to elude his constant vigilance; there can be no deceiving him in any respect whatever. He claims all you can by any possibility now do, and holds you responsible for all you have in the past failed to do. If your soul and body have not yet been consecrated to his service, he demands it of you at this very moment. Sinner! see to it that you comply with that most rea-

sonable demand at once.

4th, The symbol of the yoke conveys also the idea of suffering. This is its direct and special application in our text. The sufferings which we may be called to endure in this life are designed, under the Divine administration, to constitute an important part of that discipline to which we are to be subjected here below, to fit us for the great work assigned us as laborers together with God in the world's redemption. And however great these sufferings may seem, they bear no comparison to that glory that shall be in the end revealed in us—indeed, we are taught in the Divine Word, that they "shall work out for us a far more exceeding and eternal weight of glory."

II. WE PROCEED TO INQUIRE, WHY IS IT GOOD TO BEAR THE YOKE IN YOUTH. 1st. The sooner these lofty imaginings and unsanctified aspirations are eradicated from the heart the better; for they occupy the precious soil that those holy graces of the spirit, namely: humility, submission and genial love would much fitter adorn and beautify. As food for the soul, they are too highly seasoned with delicious but unwholesome condiments. By them the mind is wrought up to the most fervid actions, indeed not strengthen-

ing but exhausting, cultivating the taste for an unwholesome diet, rendering substantial refreshment only nauseous and disgusting.

2nd. Labor rightly directed in the great cause of God and humanity has a wonderful tendency to develop the intellectual and moral powers of the youthful mind and heart. Who can doubt that the practice of virtue tends to the enlargement of the understanding, quickens the perception of spiritual things, which is the very highest department of science, and, by no means in a small degree, of common things also.

It is the peculiar nature of the work to make men thoughtful, careful, firm and strong. To take the very first step in the christian course requires the most profound thought, very clear and distinct judgment, great decision of character; and every following step will call forth all the close discrimination, and all the manliness the moral agent can possibly command. Such a course of training develops the mental powers with great rapidity. So that it has very often and truthfully been said of a young man who has been but recently converted that he makes rapid advancement in his scientific pursuits, and amasses ideas in an astonishing manner, exhibiting

a mental vigor to which he had previously appeared an entire stranger. A life of devout piety is emphatically a life of mind, as distinguished from a life of sensuality. Its joys are spiritual joys and in the true sense exquisite; its very sorrows are disciplinary mental exercises. For this reason there cannot possibly be a life better adapted to educate the mind to the highest degree of healthful development. And it is indeed worthy of remark that true piety gives point and efficiency to all other education—furnishes the only proper objects upon which to expend it, and supplies the elements which that always lacks to give a proper balance and symmetry to the mind. It presents us with a noble and all-inspiring end of life, an end that dignifies the entire man; and those acts which when abstractly considered are of trivial import it magnifies into deeds of grandeur and importance.

3d. Youth has the stout heart and the well-nerved arm to do deeds of true daring for God, humanity and truth. It is important that these be employed to the best purpose. Besides the enjoyment we may feel in the direct contemplation and in the friendship of God himself, the Creator has given to us but

two sources of happiness. One is the active use of the powers of body and mind in any of the infinite variety of ways they may be employed. The other is in the enjoyment of the results of those powers when they are rightfully employed; all other pleasures, by whatever name they are called—the pleasures of hope, the pleasures of imagination, of memory, etc., are but subdivisions of one of these. We shall not stop to consider which of these two sources is capable of affording most delight. This is by no means a world of unalloyed fruition; we cannot decide that question here. Again, on the other hand, this life demands so much activity that whichever be finally most prolific of enjoyment, it is certain that on earth man must mainly depend upon the latter. The man who loves silver and gold goes on acquiring, and never stops through a protracted life of toil to enjoy his earnings. The devoted student does the same thing. The painter, sculptor, or architect never falls back satiated with past efforts or past fame, but pushes forward inventing new designs, excelling all previous efforts. The military chieftain seeks new fields of glory and renown, and longs for the deadly engagement with his country's foe. But how absurd is the supposition that this activity of the human faculties, so absolutely essential to happiness, will afford any less enjoyment if employed in accomplishing results which will endlessly endure and be themselves the highest and most delightful enjoyments, than if devoted to objects which in the nature of things must perish with the present life. Acquisitiveness is no less gratified in the rapid accumulation of property if the funds are gratefully consecrated to God and humanity, while the higher faculty of benevolence by this arrangement is called into most pleasurable activity, and a foundation is laid for perpetual satisfaction in the exercise of memory. The same course of reasoning will hold good in its application to all of our faculties. Thus the young man, exulting in his physical prowess, rejoicing in the mere pleasure of healthful life, if he devote this strength, this original *force*, to the rescuing of the unfortunate, the gathering and disbursing of blessings to the destitute and suffering ones around him, to running steadily the christian course in this life and fighting the battles of christian faith as the Most High appoints, will experience as much pleasure in this exercise, to say nothing of the future life, as does the veri-

est pleasure-seeking worldling on earth.

4th, It is good to bear the yoke in youth because the work to be done is so vast and important, and life so very short. A sinner under conviction, when the soul receives a vivid presentation of the truth, when the Divine Spirit flashes the light in full blaze on the moral eye, so that the sleeper begins to arouse from his stupor and for the first time awakes to a consciousness of the great realities in the very midst of which he has dreamed, is at first amazed and overwhelmed at the immense accumulation of obstacles in his heart in the way of his salvation. It seems to him that to remove the rubbish, to pull up the overgrown weeds, and to break the ground, will require a lifetime of toil, not to take into the account the burden of responsibilities and duties in nourishing the tender plant of piety, and bringing forth fruit for God, that is to come after; and in this view of the case he is not very far from right. When we contemplate this subject in its true light we wonder not that the righteous are *scarcely saved*, so difficult is it to accomplish this great work successfully; yet here none but the most thorough work will answer; all that is not rightly performed will fall

under the divine inspection and be condemned. Yet this is but a small part of the work to be performed in this life by ourselves alone. A knowledge of God is to be acquired. His character, his attributes, his will, and our relations to him are to be studied carefully. A knowledge of the Divine Redeemer, of the atonement, its nature and application as God's expedient for the salvation of sinners, a knowledge of the evidences of revelation, all are to be acquired. All this knowledge is to be gained before we can have an intelligent assurance of our personal salvation. And besides this the additional work is imposed on us of enlightening and saving the world; the responsibility devolving on each is as great as though he were alone in the world and had to meet it all. The difficulties of this work seem absolutely insurmountable. So wide is the field, so great is the universal darkness, so fierce the opposition of men's hearts, so deep their prejudices against the truth of God, so abominable the pride and sensuality of the race, so malignant the opposition of devils, that it is little wonder that the faint-hearted are appalled. Yet the great work to be performed will never be less. In this great struggle the prize is rapidly re-



ceding from our grasp, while with every moment's delay our ability to secure it diminishes. St. John says, "I write unto you young men because ye are strong." Dear young men! you should take hold of this great and important work at once and with an earnest purpose.

5th, To bear the yoke in early life is the only sure way to secure for yourself ultimate freedom. The term freedom is often very much abused and erroneously applied. With some it means simply the absence of controlling power. But control is no bar to freedom if it is exercised for our benefit and in accordance with our desires, correcting our mistakes, interfering not at all, but infinitely aiding in carrying out our plans. On the other hand the most unrestrained license to pursue a course which will end in inevitable ruin is not freedom at all. Is the human chattel who avails himself of seeming opportunities to escape, which have been left him on purpose to test his fidelity, *free*? Neither on the other hand is the hair-brained, reckless youth who runs willingly into Satan's snares, who catches at every enticing bait adapted to the gratification of his sordid appetites and passions *free*. The simple fact that he chooses

the course that he will pursue, or that he chooses whom he will have to guide him, does not constitute him a free man, unless he also chooses the consequences, and unless he fully understands the character of his guide. That is by no means a free people however liberal their charter or their constitution, which can be prevailed upon by demagogues wholly selfish and wicked to elect them to office. Just so long as wicked and unjust men continue in authority, exercising their power tyrannically, whether the people are pleased with it or not, whether they have the intelligence to perceive that their rights are trampled under foot or not, they are in truth as effectually enslaved as though they were the slaves of a monarchical government. But on the other hand that people are eminently and gloriously free who, selecting wise and competent men to govern them, men whose legislative skill far surpasses their own, submit themselves with entire confidence to their wholesome enactments. The student does not part with his freedom who for a time submits himself without a word of complaint to the absolute guidance and severe discipline of competent teachers in whom he has unbounded confidence. He has certain ends to accomplish.

ends which to him appear to be of vast importance, and this seems to him the most effectual, perhaps his only way to secure them. A thoroughly disciplined mind is his only safe-guard against imposture, and a certain basis of future freedom and noble independence as regards his fellow men. To take the necessary steps to secure this ultimate result cannot therefore with any propriety be regarded as giving up his liberty. The child is to be regarded as none the less free who performs with delight the most menial offices for his parents whom he most dearly loves. The character of the Most High is a sufficient guaranty that His yoke will never be imposed to the injury of any one. He proposes to act for us as an infinitely wise, kind and gentle teacher, guide and sustainer. He offers himself to our suffrages as our ruler who will bring all his mighty power and wisdom to our aid; he demands confidence and implicit obedience because we know full well these will never be disregarded by him or employed to our injury. No, verily. But putting on God's yoke is only placing ourselves in a position to receive the most perfect training preparatory to the largest possible liberty. There is, too, a *kind* of discipline in pursuing, unrestrained,

the impulses of the depraved heart, but it tends not towards liberty. It is a melancholy spectacle to see how thoroughly trained in vice some persons become even in extreme youth, to see with what facility and with what invention of plausible circumstances, and with what persistent effrontery a youth will lie to cover up some deed of villainy and shame, exhibiting an amount of practice and of silencing conscience that is absolutely amazing to an unsullied heart. He becomes skillful too in inventing beastly and horrible forms of gratification. His mind becomes skillful in conceiving and realizing the most obscene objects of vision. There stands the youth. O behold him! Conscience, benevolence, reverence, affection—all quieted and silent as the grave; on the other hand covetousness, deceit, lust strong and clamorous. Tell me, O, young man! I beseech you tell me, is it such a freedom that you are aiming to attain. Alas! alas! what a sad picture is here drawn: but it is by no means overdrawn. It is a melancholy fact that the entire country swarms with just such young men at this very hour, and ten thousands more emerging from childhood are being trained in the same school to the same debasing slavery to sin.

6th, He who is unwilling to bear the yoke in his youth, even if he has been renewed in the spirit of his mind, will prove a head-strong and an ungovernable man of very little use to society and none at all to the church, and if he is ever saved at all it will be "so as by fire." His conscience long seared as with a hot iron is never scrupulous, tender and discriminating. The light in him has been so long darkness, it ever glimmers faintly and throws a feeble ray on questions of the greatest importance. His judgment can not be trusted, or if his opinions are well founded, his heart may prove treacherous at the important crisis. He is apt to carry forward even good measures with a jesuitical cunning and by out-witting his opponents, rather than by straightforward truthfulness and an unshaken confidence in the justice of his cause. There would indeed at this time be no such men in the church of Christ had all faithfully borne the yoke in their youth.

7th. If Christ's yoke be not borne in youth the probabilities are that it never will be borne: all the facts and arguments that have been adduced thus far apply most forcibly to this proposition. A training in a vicious course of life, the loss of a relish for freedom, the accumulation

of the burden to be borne, and of difficulties to be overcome, render your acceptance of it extremely doubtful. Socrates, the wise philosopher of Greece, was forbidden by the wicked rulers of his country to inculcate his doctrines to men less than thirty years of age. After they had passed that period in life these sagacious observers judged that men could be little influenced to change, and that the teachings of the philosopher could not be dangerous. Now and then a single individual might be found to yield, but on the whole no serious harm could result. Modern observation quite confirms this view of human nature, and whether it agrees with our wishes or not, we must be content to set it down as a well established fact, one of which youths should be well aware and which they should ponder deeply. The most powerful personal appeals, the most urgent and importunate prayers in your behalf will make no perceptible impression on your mind as you approach and after you pass that period in life. Your best friends on earth, well aware of this fact, will be so filled with despair of your conversion that when they attempt to pray for you the Heavens will seem like brass over their heads, through which their prayers cannot penetrate

and no ray of pity can come down. Their anguish in view of your hardness of heart will increase indeed their horror in view of your impending danger; (how can you, unless you are as cruel as the grave, or unless you are already blind, suffer this great sorrow to overshadow their lives ?) but while their horror and anguish increase, your interest diminishes, till positive and total indifference take complete possession of you. O what a fearful condition is this! May Heaven save my youthful reader from ever coming into it!

8th, By some, this objection is raised to the doctrine set forth in our text: "The bearing of the yoke of subjection &c., too early in youth tends to a serious depression of the youthful spirits, and gives a premature aspect of age and gravity to actual youth, and hence robs youth of all that hilarity of spirits that nature designed should characterize it." Now this objection might appear plausible if the Gospel of Christ did not substitute, in lieu of all the false dreams and lofty imaginings that it destroys, blessings infinitely more valuable and enduring. 2nd, It is objected further, that "to restrain the natural impulses diminishes the native energy of the mind and thwarts the Divine purpos-

es in their creation." A similar objection might be brought with equal fairness and force against the idea of pruning a vine or fruit-tree; that the design of the Almighty Creator in making the luxuriant branches was frustrated. The religion of Jesus does not indeed destroy man's native impulses, but controls their vivacity, making them subservient to the best and wisest ends and most valuable purposes. The text places the duty of bearing the yoke in youth on the ground that it brings good to man. The most profound physiologists inform us that the animal appetites themselves receive their highest gratification and yield the greatest sum total of enjoyment when limited strictly to their legitimate functions. 3d, Again; it is objected that, a religion that imposes on man so much self-denial and personal sacrifice, &c., (all of which being contrary to our very nature,) cannot be from God, who is a being of infinite wisdom, order and love. If this objection has not been sufficiently answered in what has already been suggested, let us look at the following results of the whole; What testimony would an unconverted man give on a serious survey of the whole matter? O, impenitent young man! whoever you may be, have you



carefully, as you have been moving among men, looked at the *vile old man*! Have you noticed his palsied hands! his hanging lips! his inflamed eyes! his bent and tottering form! Have you heard his melancholy repinings! and have you seen him weep when the Divine hand had taken from him some trifling object that he had made his heart's idol! Have you ever thought how few are his pleasures, and how impregnated with ill and sorrow is his daily cup! On the other hand, I assume that you have seen the aged christian man of fourscore years, upon whose countenance played the most lovely smile, a true index to the heav-

enly peace possessing and reigning within him! And you have seen with what delight and heavenly joy he blesses his Heavenly Father for near approaching dissolution! You have seen him pass away from earth! and as you followed his disenthralled and glorified spirit in imagination beyond the confines of this world, even if you had no part or lot in that religion that blessed and saved him, you have seemed to climb the mount of God and sigh after him, exclaiming in the language of old, "From the top of the rocks I see him, from the hills I behold him. Let me die the death of the righteous, and let my last end be like his."

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## WHAT MUST WE DO TO BE HAPPY?

BY MARY OKEY.

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This is a question which every person should decide early in life. We are placed in this world to do good, and to make the world wiser and better. After a person has ascertained in what way he can make himself most useful, he should prepare for usefulness in life. Now there are many ways in which we can make ourselves useful.

One way is by getting an education. If we have a good ed-

ucation, we will be a blessing to ourselves and to our fellow-men. We will also be qualified for instructing the ignorant. A great field is now being opened for us to labor in. Thousands of our brethren are being liberated from the house of bondage. They are in a state of abject degradation. The light of intellectual and moral education has been shut out from their minds. The cloud of ignorance

and superstition is hanging over them. We must prepare to act as teachers and instructors among them. They must be taught both moral and intellectual education. No one is calculated for a teacher, unless he possesses good morals. Perhaps some one may ask the question, in what does moral education consist? I will tell you. We should be strictly temperate in all our habits. We should always tell the truth. We should be honest in all our dealings. We should love our neighbor as ourselves. This is

morality. These principles must be taught to our liberated brethren, before they can become good citizens.

They must also be taught intellectual education. If it had not been for ignorance the curse of slavery would not have been upon our race. If they had been an educated people they could not have been kept in slavery. Their masters knew that it would not be safe for them to be educated. That is the reason they would not allow colored schools in the South.

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## ONE EFFECT OF THE WAR.

BY J. B. HARRISON.

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History shows that war has commonly exerted an unfavorable influence upon literature. Knowledge has grown best in the soil of peace. Civil war has been considered specially adverse to intellectual culture and performance. Although literary progress has often followed after war as one of its results, a fair growth springing from the field which war had desolated, it is yet true that war has hitherto tended to excite the lower qualities of man's nature. We have learned to

expect that it will bring into action the brute instincts which impel us to struggle for self-preservation and to make ourselves secure by destroying our assailants. It has not often strengthened or called into activity the higher intellectual and moral powers of the men or the nations engaged in it.

In its relation to the intellectual and moral character and growth of our people this war is unlike any before recorded in the history of our warring race. We have not time now to speak

of the moral effect of the war, but will only say that taking the whole nation together, we are certain that its moral life is healthier and truer than ever before. There is more of manhood, of Christian living, of true worship among the American people now than ever before. The nation is living nearer to God every day.

But it was simply of the influence of the war upon the intellectual life of our people that we began to write, and of this in some of its simple and obvious forms. The intense desire to be informed of the progress of the war, and of events connected with our national interests, has caused hundreds of thousands of persons to take newspapers and read them who had never done so before, and who never would have cared to read had it not been for their personal interest in the war on account of relatives or friends in the army. Reading newspapers awakens a desire for knowledge which must be supplied from other sources. Our people are thus led to study the geography of our country,

its history and institutions. This makes them wish to know something of other nations, and we are thus becoming a reading people to a much greater extent than ever before.

And the masses are not only learning to read what is written for them by men who make the use of the pen their profession, but the war is educating the people generally in the power and habit of writing. Men learn to describe what they see in their long marches through half a dozen States before unvisited. The soldier cannot help thinking, and every newspaper in the land contains "Army letters" from common soldiers which are quite as good as most that are written by professional correspondents and reporters.

There will soon be no dividing line between the "illiterate masses" and the "cultivated and intelligent class" of our people. We hail with joy every harbinger of the time when Knowledge, the remedy for all the ills that afflict mankind, shall become universal.

## CIVILIZATION: ITS HISTORY AND PROGRESS.

BY S. H. SMOTHERS.

If there is any one fact in the history of the world, that is more revolting and deplorable, than all others, it is this: that a large majority of the human family ever have been, and still are, in a state of barbarism. In the language of Mr. Dick, "Although in every age men have possessed all the mental faculties they now possess, or ever will possess; yet those noble powers seem to have lain in a dormant and inactive state, or when roused into action, to have been employed in spreading devastation and ruin in the world. Hence, the past history of the world, when viewed in the aggregate, presents to our view the most horrible scenes of war, rapine, and misery, as if the earth had been created merely as a theater for the exhibition of wickedness, and its inhabitants for the purpose of dealing misery and destruction to all around.

"Such, however, are the natural effects of the reign of ignorance over the human mind. The mind is of such a nature that it must be employed in some way; it is ever active, ever working. And if it is not directed into a proper channel, and its powers employed in the contemplation and pursuit of

noble and benevolent objects, it will, most frequently, be employed in devising and executing schemes subversive of human happiness and improvement.

Amid the darkness and gloom which so long overspread the world in ancient times, some rays appeared in Babylonia, Egypt, Carthage, Palestine, Greece, and Rome, and shone for awhile with considerable brilliancy, but were ultimately extinguished by the returning gloom of the Dark Ages."

It appears from history, that Babylonia was the first of the early nations in which civilization attained to any considerable degree of development. The Babylonians had made considerable progress in civilization as early as 2000 B. C. The best means that we have by which to judge of their civilization, is the splendor and greatness of the city of Babylon. Babylon was situated in a great plain about 500 miles southeast of Jerusalem, the river Euphrates running through it from north to south. The most particular description that we have of it is furnished by Herodotus, who visited it about 450 B. C. He says that its form was a square, each side of which



measured fifteen miles, and the whole circuit measured sixty miles. It was surrounded by walls 350 feet high and 87 feet thick. Upon these walls were 250 towers. The entrance into the city was by 100 brass gates, 25 on each side. On each side of the river was a wall of the same thickness of the wall that was around the city. In these walls, opposite to every street that led to the river, were gates of brass; and from them descents by steps to the river for the convenience of the inhabitants, who used to pass over from one side to the other in boats, before the building of the bridge. The brazen gates were kept open in the day, and shut in the night.

The bridge was not inferior to the other buildings of the city, either in beauty or magnificence: it was a furlong in length, and thirty feet in breadth, built with wonderful art.

The lake, ditches, and canals, made for the draining of the river, have been objects of admiration for the learned and skillful in all ages. These works were not only grand and magnificent, but they were also very useful, both to the city and the country around. In the beginning of the summer the melting of the snow upon the mountains of Armenia causes

a vast increase of the waters, which, running into the Euphrates in the months of June, July, and August, makes it overflow its banks and occasions considerable damage to the country around. To prevent this damage two canals were cut, which turned the course of these waters into the Tigris river before they reached the city.

To facilitate the making of these works, it was necessary to turn the course of the river another way; for which purpose to the west of Babylon was dug a prodigious artificial lake forty miles square, and 160 miles in compass, and thirty-five feet deep. Into this lake the whole river was turned by a canal, cut from the west side of it, till the whole work was finished, when it was made to flow into its proper channel. But that the Euphrates, in the time of its increase might not overflow the city through the gates on its sides, this lake, with the canal from the river, was still preserved. The water received into the lake at the time of these overflowings, was kept there all the year, as in a common reservoir, for the benefit of the country, to be let out by sluices at convenient times for watering the lands below it. Hence, the lake was useful, both in securing the country from inundations, and

in rendering it fertile and productive.

The palaces and hanging gardens were also works of astonishing grandeur and magnificence. At the ends of the bridge were two palaces, which had a communication with each other by a vault built under the channel of the river, at the time of its being dry. The old palace, which stood on the east side of the river, was three miles and three-quarters in compass; near which stood the temple of Belus. The new palace, which stood on the west side of the river, opposite to the other, was seven miles and a half in compass. It was surrounded with three walls, one within another, with considerable spaces between them. In this last palace were the hanging gardens, so celebrated among the Greeks. They contained a square of 400 feet on every side, and were carried up in the manner of several large terraces, one above another, till the height equalled that of the walls of the city. The ascent was from terrace to terrace, by stairs ten feet wide. The whole pile was sustained by vast arches, raised upon other arches, one above another, and strengthened by a wall, surrounding it on every side, of 22 feet in thickness. On the top of the arches were first laid

large flat stones, sixteen feet long, and four broad: over these was a layer of reeds, mixed with a great quantity of bitumen, upon which were two rows of bricks, closely cemented together with plaster. The whole was covered with thick sheets of lead, upon which lay the mould of the garden. And all this floorage was contrived to keep the moisture of the mould from running away through the arches. The earth laid thereon was so deep that the largest trees might take root in it, and with such the terraces were covered, as well as with other plants and flowers that were proper to adorn a pleasure-garden. In the upper terrace there was an engine, or kind of pump, by which water was drawn up out of the river, and from thence the whole garden was watered. In the spaces between the several arches upon which this whole structure rested, were large and magnificent apartments, that were very light, and had the advantage of a beautiful prospect.

The temple of Belus was another of the great works of Babylon. As has before been stated, this temple stood near the old palace. It was most remarkable for a prodigious tower, that stood in the middle of it. At the foundation it meas-

ured a furlong on each side, and was a half mile in compass. It was also a furlong in hight. It consisted of eight towers, built one above the other, decreasing regularly to the top, for which reason the whole was called a pyramid. It is said by historians that this tower much exceeded the greatest of the pyramids of Egypt in hight.—Historians also say that this is the very same tower that was built there at the confusion of languages. (See Rollin, 2nd vol., page 52.) It is attested by several profane writers that this tower was built of bricks and bitumen, as the Scriptures tell us the tower of Babel was. On the top of the tower was an observatory, by the benefit of which the Babylonians became more expert in astronomy than all other nations, and made, in a short time, the great progress in it ascribed to them in history.

But the chief use of this tower was for the worship of the god Belus or Baal, as also that of several other deities, for which reason there was a multitude of chapels in different parts of the tower.

It is evident from the foregoing description of the city of

Babylon that the Babylonians were greatly skilled in the art of architecture. They also bestowed considerable attention upon the cultivation of the other arts and sciences, such as music, physic, poetry, and astronomy. As has been before intimated, they excelled all other nations in the science of astronomy. Rollin says: "However desirous the Grecians were to be esteemed the authors and inventors of all arts and sciences, they could never absolutely deny the Babylonians the honor of having laid the foundations of astronomy. The advantageous situation of Babylon, which was built upon a wide extensive plain, where no mountains bounded the prospect; the constant clearness and serenity of the air in that country, so favorable to the free contemplation of the heavens; perhaps also the extraordinary hight of the tower of Babel, which seemed to be intended for an observatory; all these circumstances were strong motives to engage this people to a more nice observation of the various motions of the heavenly bodies, and the regular course of the stars."

(TO BE CONTINUED.)

## IN THE MEAN TIME.

BY HENRY J. BRAID.

Only a very small part of life can be passed in performing acts that are visibly great and noble. If you attempt to say something very wise or profound every time you speak, or even every time you go into society, you will simply succeed in being very stupid. Your wise discoursing will be infinitely worse than hearty unstudied nonsense. No rule can be given for talking. Conversation that needs to be guided by rules is not worth the trouble. If it costs much effort to talk either profoundly or amusingly it would be about as well not to say anything. Silence is not often obtrusive or impertinent. If you ever say a good thing, ever achieve conversational success, it will almost certainly be when you quite forget yourself, and are thinking not at all of success.

Women are much more sociable than men: and their light and purposeless talk is the theme of constant criticism. But what is said is not so important as the character that sits behind the utterance, hidden usually as much as revealed by it for all ordinary seeing. We have heard women talk nonsense by the hour, and so

talk it that he who heard must feel ever afterward a higher reverence for womanhood, and find himself more capable of all things noble and manly. Yet there was nothing said that would stand for a moment before your serious criticism. If a man or woman has real weight or depth of nature, if there be truth and earnestness within, these qualities will be manifested. We have no precious hidden treasures.

Of course we do not mean that every fool will know the value of what you say, or be able to tell your fine gold from his own dross. But if he does not comprehend what you are, you would be almost as great a fool as he if you should undertake to show him what he cannot see. It may be matter of grave wonder that there are so many stupid people in the world, but it would be very foolish to fret much about it.

In our intercourse with men and women we are continually, and without thinking about it, measuring our strength against theirs. If you have any real possessions, any actual superiority, you will not be greatly troubled, not long or always at any rate, about recognition.



What you are will suffice for you. Appreciation, so much of it as you need, will come. You cannot escape it. Of course the world will never hear of you. It cannot. The space between the farthest stars is a handbreadth compared with the distance between you and the good people whom you pass every day on the street. But if you meet, while you are on the earth, three or four persons who can *recognize* you, that is, see you again, and remember that they have known you before, it will be quite enough.

There may be other excellent people somewhere in heaven or on the earth; but let them go their ways; a crowd is not company.

If you have no wealth of your own, if you feel that you are weak when you meet the positive life of others, and you are still not content to be a cipher in the mass of nothings around you, why then *be* something. If you want what you have not—weight, depth, force of character—*get it*. Not for other people to see or appreciate, but for your own sake.

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## ADDRESS

To the First-Day School Association; on the Importance of the Scriptures.

BY E. E. HADLEY.

When we approach the work in connection with this association the field opens wide before us, but to no branch of the subject do I feel capable of doing justice.

There has been much said at different times in our meetings about the responsibility of mothers, particularly in regard to their instructing their children at an early age in the scriptures, to all which I heartily respond. I believe that much is also to be gained by the child by attending the scrip-

ture school at the earliest period that the mind is sufficiently expanded to receive the instruction of the teacher.

First impressions are, almost invariably, the most lasting. We cannot fully contemplate the blessings that may arise from early storing the minds of our dear children with a knowledge of those things that "accompany salvation." While we prize the acquisition of every thing civil and useful for our children, to what branch shall we look for that which is laden

with richest treasure? The scriptures teach us that they are able to make us wise unto salvation, through faith that is in Christ Jesus—that they were written by holy men as they were inspired by the Holy Ghost; that they are profitable for doctrine, for reproof, for correction, for instruction in righteousness,—that the man of God may be perfect, thoroughly furnished unto all good works. This is the kind of knowledge that we want early and deeply to impress upon the mind of the child. Had this kind of teaching—had the blessed precepts of the gospel, the very spirit of which breathes “Glory to God in the highest, on earth peace and good will to men,” been faithfully taught by mothers and by preceptors generally for the last half century, and faithfully lived up to even by professing Christians, what a vast amount of misery and suffering might have been

avoided in our day. And instead of the desolation and mourning that now sit as a pall upon our houses and our homes, thousands of those that have been hurried into eternity might yet have been rejoicing in the blessings of gospel security. Seeing that this picture is no cunningly devised fable, but the living substantial truth, let us engage earnestly in the work before us, and prayerfully do our individual duty, and God, according to his own promise, will give the increase.

There is much encouragement in the increased life and interest in the Sabbath School work manifested in our own society, but while we are careful of the members of our own households, let us not forget the many children of vice and profanity with which we are surrounded, who have none to care for their welfare either temporal or physical.

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### JUDGE BETWEEN THEM.

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William Sawyer, a colored man and one of our subscribers, who lives near Farmland, in this county, has five sons in the Union Army. Two of them are in Massachusetts regiments before Charleston, two are in the

colored battalion at Indianapolis, and one is in the 5th Indiana Cavalry. This is the amount of his contribution to his Country's cause. But he has other children, two or three little boys, whom he is trying to edu-

cate, because he thinks "knowledge makes the man." These boys he sent to the public school in his district at the beginning of the winter term, and the little fellows were learning freely. But they were not permitted to remain very long at the fountain of knowledge. Somebody in the district thought "niggers ought to be kept to themselves," and opposed their being permitted to attend school with his children. Favored by a provision in our laws which is an insult to civilization, and a most humiliating disgrace to the people of our State, he succeeded in his efforts, and the little boys

were ejected from the school.

The mere statement of these facts is more forcible than any comment that we could make, but we wish people to judge whether the real interests of the country are advanced by the spirit and actions of men of this class. For ourself, we have long been quite clear in our opinion of one point connected with this subject. We have no prejudice against white men, but we believe that a loyal negro is, by infinite measure, the superior of any white man who does not believe that all men in America ought to be free.—*Randolph Co. Journal.*

## EFFECTS OF CHANGE OF AIR ON HEALTH.

Dr. Robertson makes the following useful observations regarding the effect of travelling on the health:—"The change of air, which, in cases of comparative health, I would especially advise is that embraced in constantly moving from place to place, taking as much personal exercise as possible. To taste all the pleasures which the best and most healthy of all kinds of traveling affords, you need not leave your native land. It is this sort of travelling, (walking on foot, as far as it is

possible or convenient,) this total removal from ordinary and every-day habits, this constant exercise, this continual change of air, which does most good; that, if the man is in moderate health, gives vigor to his system, freedom to his limbs, and clearness to his mind, which will, like magic, uproot many a case of long-continued dyspepsia, and cause many a chronic disease, threatening to degenerate into something worse, to be no longer felt. Change of air may be too great, but it can-

not be too frequent, if the powers of the system are not materially impaired. Traveling, and especially pedestrian traveling presents, among its many other points of excellence, this in a remarkable degree. It acts directly on the mind as well as on the body. I am satisfied that if the measure were tried in cases of hypochondriac, in cases of incip-

ient insanity, many a one would be restored to his reason, his family, and his friends. The effect of such traveling cannot be sufficiently estimated. It would enable many an invalid, by a cheap rate, to show 'clean bills of health.' I think that few will say the prescription is not palatable."

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## IDLENESS IN SCHOOL: ITS CAUSES AND REMEDY.

BY SOLOMON DAY.

As every habit of an evil tendency contracted by pupils at school, or that they may have contracted before going to school, may be comprehended in their indolence, so all habits of right character may be comprehended in their industry. Hence in considering a cure for their indolence an eye must be had to those causes that make them indolent, together with those habits necessary for them to possess to make them industrious. Every vice among children at school, every omission, every evil habit must be canceled to cure this one—indolence. It is by no means my aim in writing this essay to try to suggest any rules or regulations that the teacher may adopt as a basis of action to

completely remedy this evil. If I possessed the ability of the most profound thinker, under the present school system I could suggest no rules that the teacher could adopt to be entirely successful. A complete revolution in the present school system is necessary to bring our schools up to a higher standard of excellence, a standard that will approach nearer to perfection. The practice of teaching children of all grades in the same school together is certainly an erroneous one. Every department of learning should have its separate department for instruction. What teacher cannot see the advantage it would be to himself or herself, and to their classes, if the time devoted to instruction



in a single branch could be interrupted by attention to anything else, both on the part of the teacher and the pupils? But under the present school system such interruptions must come, the result of which is confusion and an abstraction of mind from the thing taught, which begets a spirit of inattention which leads to indolence. But as we are dealing with matters as they now are, with no immediate prospect of a change, we must consider them in the light of present circumstances, and shape our actions to meet the emergencies of the present moment. The question naturally arises in the mind of the thinking, industrious teacher.—Why is it that indolent habits exist among my pupils, so detrimental to their improvement in the studies they are pursuing, and what means shall I use to cure those habits, or in other words, to make them industrious, to excite energy and activity among them? Although these questions necessarily arise in the mind of the industrious teacher, as from day to day he labors among his pupils, and with a heart yearning for their intellectual advancement, he feels deeply interested in its solution; remembering also his own responsibilities, that he is to a greater or less extent shaping

the destinies and molding the final character of the beings temporarily entrusted to his care. Although these weighty facts are constantly before him, still the obstacles in his way to create enthusiasm are so great, and the causes of those idle habits are too frequently so remote and beyond his control, that with all his skill and energy he cannot reach the malady to effect a cure. It is true that the teacher is to a very great extent responsible for the idle habits contracted by children at school, but he is by no means the one upon whom rests the greatest responsibility. The parent, who is the first teacher of the child, whose relations to the child are such, or should be such, as to exert a more controlling influence upon the mind of the child than the teacher or any one else can, is the one mainly responsible for the industry or indolence of the child. I believe in the injunction of Scripture that says, "Train up a child in the way it should go, and when it is old it will not depart from it." Teach children to be studious and industrious and, ninety-nine cases out of every hundred, they will be so. Set them examples of industry and they will imitate you. Set them examples of vice and indolence and they will be more proficient in them.

Children are taught too much what they shall not do, and not enough of what they ought to do. This is the reason why they do so much wrong. From the very commencement of the growth of the mind it needs employment. If you restrain it from a certain course, and do not give it employment in another direction, it will most assuredly wander back into the old paths: and if you still persist in checking it without marking out for it a course, you only create perverseness and render the child more and more unteachable. How often do we hear such expressions as these, "Eddie you must not do that, it is very wrong, or ma will have to whip you;" or "John if you don't keep quiet you will get a whipping," instead of giving Eddie employment that would suit his young mind and at the same time be a benefit to him; or present something to John that will interest him and at the same time keep him quiet.

Procrastination is the result of indolence. The child in the schoolroom with indolent habits seeks to shun duty, and endeavors to pass through recitations without being proficient, or with merely a show of proficiency. He always comes to the class without his lesson, and sits vacantly in his seat. Now the question is asked, why is

this, and what must the teacher do to remedy it? Frequently the cause is remote, or in many cases it may find its origin in the long indulgence of the natural disposition to indolence, or it may in part be caused by an omission on the part of the teacher to have his school so systematised that each pupil will know what he has to do, and how long he has to do it in. The mind, as before said, needs employment, and is so constituted that the objects that employ it should be arranged in order, and no object presented for the mind to think upon earlier than is necessary to complete the thought before the teacher calls for the recitation. When the class in Grammar, Arithmetic or any other branch know what the lesson is, and when they are to recite it, they will learn to study with order, and strive to have the lesson ready at the appointed time, whereas if they study and recite just as it happens they will become careless, impatient, and turn their attention to mischief; and study, instead of being a pleasure to them, will be disagreeable and unnatural. Indolent habits among the smaller children in school are more easily remedied than among the larger ones. Little Willie, sitting vacantly with eyes reluctantly cast upon

the page before him, with occasionally a sly glance around the school-room, feels a deep mortification and that a great wrong is done him, when the teacher turns to him and in a petulant tone says, "Study your book, sir!" He cannot imagine why he must be wearied half to death looking at his book when he so much desires to be sporting upon the green, or gaily sliding upon the ice. His young mind is tender and easily wearied, consequently he needs more time for play than the larger scholars. He feels that he is wronged, and imbibes a hatred for book and school, because he cannot engage in the amusements he so much desires, and which are so suitable to his young nature. It is a good plan to let the smaller scholars spend much more of their time in relaxation from study than the larger ones; and if the teacher will be skillful in the management of this matter he can, without difficulty make study a pleasure to them, and play an object. Too frequently is this the case that young children just beginning to learn are led to contract idle habits, and make study a matter of appearance rather than reality, by the severity of the teacher in compelling them to sit hour after hour with eyes fastened on the book; and indeed this is the

reason why we see so much of that sort of study called mechanical study among the larger scholars, so hard to remedy when contracted in the first stage of the child's learning: the child forced to it by the unreasonableness of the teacher. A good plan, an excellent one (but by no means a new one) for the teacher to adopt in teaching small children is to have a good portion of their time while in school occupied in writing and making figures upon slates. This is an amusement that children delight in, and one that the teacher may adopt to good advantage, enabling him to have better order, and stimulating the children to greater and real exertions to get their lessons. Let him use system in the management of this matter. First assign them their lesson, then tell them if they recite their lesson well they can have their slates, and they will almost always study diligently. The smaller children should have two recesses. This will enable the teacher to conduct the recitations of the larger scholars with less interruption.

But after all that may be said concerning the causes of indolence among children at school, and the proper incentives to industry, the whole matter at last rests with the parent and

teacher. Let parents be watchful and attentive over the first growth of the immortal infant mind. Let them be careful to sow it early with the seeds of industry. Let them guard it with care, suffering not the seeds of corruption to blast its purity. Then when it is transferred to the care of the teacher, if he is not recreant to the trust committed to him, it will go on brightening, expanding, and grasping only after those objects which through tender care it has been led to love and

cherish. Let the teacher be thoroughly impressed with the extent of his responsibilities. Let him faithfully execute his trust. Let him be alive to every interest of his pupils. Let him be continually active among them, prompting and directing. I do not mean by this that he should relieve the scholar from duty, but give that encouragement that will nerve the scholar on to greater exertions, and the fruits of his labors will be the reward of industry.

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### MISCELLANEOUS.

Education does not commence with the alphabet. It begins with a mother's look—with a father's nod of approbation or a sign of reproof—with a sister's gentle pressure of the hand, or a brother's noble act of forbearance—with handfulls of flowers in green and daisy meadows; with birds' nests looked at but not touched; with creeping ants and almost imperceptible emmets; with humming bees and glass beehives; with pleasant walks and shady lanes, and with thoughts directed, in sweet and kindly tones and words, to nature, to

beauty, to acts of benevolence, to deeds of virtue and to the center of all good—to God himself.

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In time of severe suffering, especially in the agony of bereavement no philosophy avails. Nothing helps greatly, but we bear our loss simply because we *must*. We live only because we cannot die.

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To those who truly love them the care of flowers yields a pure and healthy pleasure, and no one can be wholly bad who finds delight in their companionship.



POPULAR LECTURES.—We wish to call the attention of all our readers to the card of Rev. J. B. Harrison, the popular Lecturer on Reformatory and Literary Subjects. He has all his life been the devoted friend of the oppressed, and a faithful laborer in aid of whatever tends to the uplifting of Humanity. Where a speaker is wanted for public meetings in Indiana or Ohio the people would do well to procure his services. See fourth page of cover.

THE PRESENT NUMBER. — We would call the attention of our readers to the improved execution of the printers' work on this number, which is from the press of L. G. Dynes & Co., at Union City, Ind. Their card will be found on the fourth page of the cover, and we recommend everybody in want of Job Printing of any kind to call on

them or send their orders, as they possess superior facilities for its prompt execution. The REPOSITORY will hereafter be printed at their office.

The List of the names of subscribers at Mooresville, Ind., and at Monrovia, Ind., is crowded out of this Number. The Magazine itself is a sufficient receipt for the subscription. Our circulation is increasing at a very encouraging rate, and we print one thousand copies of this Number. We are under obligations to the friends who have commended the REPOSITORY to others, and to the Press for favorable notices. We would suggest that men of influence in many places could render valuable aid to the cause in which we are engaged by inducing their acquaintances to subscribe for the REPOSITORY.

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THE  
STUDENTS' REPOSITORY;

A QUARTERLY PERIODICAL,

DEVOTED TO

EDUCATION, MORALITY, AND GENERAL IMPROVEMENT.

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S. H. SMOTHERS, AND } EDITORS.  
SAMUEL PETERS, }

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TERMS;

ONE DOLLAR A YEAR, IN ADVANCE. SINGLE NUMBERS 25 CENTS

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## THE STUDENTS' REPOSITORY

Is a Periodical that will be issued four times a year, to-wit: On the first days of July, October, January and April.

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All articles for publication and money for subscription must be sent by mail to S. H. Smothers at Spartanburg, Randolph County, Indiana.

## TO CONTRIBUTORS.

All articles intended for the REPOSITORY must be in the hands of the Publisher at least six weeks before the time of publication.

The Publisher must be left free to judge of the merit of all articles.

## Notice to Subscribers.

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It is with deep regret that I make the announcement that with the issue of this number the publication of the STUDENTS' REPOSITORY is suspended. I have volunteered in the Army of the United States. I feel that the time has come when the cause of our distracted and bleeding country, and the interests of my race, require me to *act* rather than talk or write.

To those who have aided me in keeping the Repository in the field I tender my sincere thanks. My heart overflows with gratitude to you for the deep interest you have manifested in my humble efforts for the elevation of our race and the advancement of the cause of Truth.

I am unable to make any arrangement to have the Repository continued in my absence, and what the future holds we can not see now.

Very truly your friend,

S. H. SMOTHERS.

*Spartanburg, Ind., Sept. 8, 1864.*





# THE STUDENTS' REPOSITORY.

S. H. SMOTHERS, EDITOR.

Vol. 2,

Spartanburg, Ind., Oct. 1, 1864.

No. 2

## MANAGEMENT OF SCHOOLS

BY S. H. SMOTHERS.

Come, reader, let us go and spend a day in visiting a well-governed school. After having traveled a short distance, we are now at the school house. We knock at the door; and presently, without our hearing the footstep of the person who approaches, the door opens, and we pass in. The children look up a moment as we enter, and then resume the study of their lessons. The teacher politely hands us seats, and then proceeds with the recitation. His manner is quiet and deliberate, and his school is orderly and busy. No commands are given to his scholars, but he politely requests. He says, John, will you please to make a better fire in the stove? John instantly and with apparent pleasure complies. Again he says, Mary, will you please to shut the door? Mary, with a smile on her face, moves gracefully to the door and shuts it. Everything

proceeds with order and regularity. There is no whispering among the scholars, no moving over the room, or passing out of doors without permission from the teacher; and when scholars have occasion to move from their seats, they walk so lightly that no disturbance is caused by their moving.

The time for the forenoon recess has arrived. The teacher says, William and James, will you please to wait upon the boys; William and James get the boy's hats and hand them round to them. The boys are dismissed, and they pass quietly out of doors. The girls are then dismissed. During the recess, the teacher and the boys engage in a pleasant game of ball. The girls amuse themselves by jumping the rope, &c.

The recess is over, and the bell has rung for school. The scholars quit their play, and go quietly into the house. Three

or four scholars have taken their stand at the door, to wait upon the rest; and as they pass in, their hats and clothes are taken and put away. All are now seated, and things pass on smoothly as before.

It is now time for intermission. Those who go home for dinner are dismissed. Those who stay at school during the intermission now get their dinner, and are all quietly seated. The teacher invites them to commence eating, and the meal is taken in good order. When all have done eating the teacher requests two or three to wait upon the rest. The request is promptly complied with, and the dinner-vessels are taken and put away. The scholars are dismissed in the same manner as before.

It is now 4 o'clock P. M. The school has been conducted in the same manner during the afternoon. The teacher has called the roll, and is about to dismiss school. A few scholars are requested to wait upon the rest. The request is complied with, and their clothes are taken and handed round to them. The girls are dismissed first. The girls have passed out, and the boys are dismissed. Each one, as he or she passes out, bids the teacher a pleasant good-by.

Now, reader, as we walk home, let us talk some about the school that we have visited to-day. How, do you think, does that teacher succeed in governing his school so easily? I will answer the question for you. In the first place, he has learned to govern himself. His own manner gives character to the school. So it will ever be. If a teacher governs himself well, he will find but little difficulty in governing his school. On the other hand, if the teacher is boisterous and petulant, if he exhibits a want of stability and regularity in his manners, the same will be exhibited in his pupils; and, consequently, his school will be a disorderly one.

2nd. He furnishes constant employment for all his pupils, which leaves them no time to spend in idleness. He also inspires them with an interest in their studies. This is absolutely essential to the preservation of good order in school. If the teacher can keep his pupils interested in their studies, he will always have an orderly school.

3d. He has a time for everything, and has everything in its time. He also has a plan for doing everything, and does everything according to that plan.

## MEANS OF OUR ELEVATION.

BY S. PETERS.

We, as a people, to become elevated must realize the truth that the elements of manhood must be our common heritage, and not the right of a few. We need not rely upon one Douglas, nor a dozen, to give proof of our manhood. It must be the work of each and all, an exalted purpose in everything, extending down through the "rank and file" of the colored race.

Digressing, we might point out the spirit of enthusiastic devotion—a good index to manhood—that has characterized the colored people in this—the hour of this country's trial. But one succeeds best who has a definite object in view, and to point out proper objects for our pursuit we now proceed. We regard the attainment of two objects as being essential to give place and power among men. These are Wealth and Intelligence.

In encouraging wealth we do not advocate a miserly hoarding up of our gains, but we commend that industry and economy that will obtain homes for us, and make them comfortable. And after we shall have trained ourselves to do this, very likely many of us may become wealthy. Now we may safely affirm that wealth is one of the leading elements of respect. We know men who are neither handsome, wittily nor wise, but they are respected, and why? Because they are wealthy. Some possess scarcely one developed element of manly life, yet they are looked up to, and why? Because wealth maketh many friends. Observation shows that wealth is a great essential of respect in this country, and is constantly becoming more so. The only question with us need be, How shall we acquire it? I answer, acquire it as white men do.

Now too many of us, I fear, apologize for our circumstances by laying the charge to the laws and prejudice, which shut us out from the more lucrative occupations of life. We know that these form a great barrier, but it is not impassable. Many of our people do overcome these disadvantages, and more of us must. Plenty of white men become wealthy who engage in, and aspire to, no higher avocations than are within our reach. A man who does not vote can make as much money at farming, other things being equal, as one who does. The price of labor, where there



is freedom, does not depend upon the grant of privileges. Prices depend upon ability to perform it, and he who exercises the greatest skill makes the most money. In this country even women, who are not very fortunate in obtaining lucrative employment, often become wealthy.

We know not a few instances where, doubtless, the wealth of the husband is due to the good management of the wife. One of the wealthy ladies of New York city amassed her own wealth by her own labor. For twenty-five years past she might have been seen every morning under the same lamp-post selling oranges and lemons, and that is the way her wealth came. She educated her children and her daughters are married to wealthy men of the city, and her son is Colonel of an Illinois regiment. They often ask her to quit her calling and live with them; but she says she cannot be ashamed of a calling that has enabled her to educate her children, and has given her wealth besides. This economy and constancy of effort must be ours in the pursuit of wealth, and then may we be assured that influence and position will not be long withheld.

There is a class of people in this country whose example is

worthy of imitation:—the German people. Many of them come to this country exhausted to the last dollar, but not daunted they go into life with a will, and ten years find them with homes, and withal their children instructed. Nothing deters them from getting homes. If their income is small, and their pursuits are such that it generally is, a part of it *must be saved*, and that is the secret of their success. But we have given cases enough for the basis of argument. Wealth is acquired by sober, industrious, economical habits. By being "sober" we mean more than abstinence from strong drink, although this has converted many a palace into a hovel:—we mean a watchful care over every tendency to excess—a quiet demeanor in everything, not fluctuating like the waves of the sea tossed hither and thither by every adverse wind. Some work well for a day, then none for two or three, and we mean that this should be stopped.

Industry.—We need no special warning upon this point unless it be for our young men. We, as a people, I believe, will compare favorably with any other class as a working people. But I notice in many places that our youth love to throw off parental restraint very ear-

ly; then comes the season of "wild oats" which generally amounts to five or ten years of the prime of life worse than lost—being spent in idleness, dissipation and a general glean- ing from every source of vice. In former days parents gener- ally governed their children till they were of age, and taught them habits of industry and economy till that time; but now parental restraint is fast becoming very ineffectual, and our youth are growing up to meet life's actual duties with entirely too little preparation. Digressing, we could here speak of the neglect of parents re- garding the best interests of their children in not teaching them the worth of virtue and good manners, and a thorough inculcation of all that ennobles and dignifies the man. Parents, it will not do to let your chil- dren disregard your authority at seventeen and play truant till they are twenty-five. If you do, you will entail upon them the calamity of a degraded po- sition from one generation to another. Arise at once to the task of giving to your offspring the elements of thrift and inde- pendence. Let it be remem- bered by parents, by teachers, and those who are taught, that there is nothing obtained with- out industry. Work, toil, toil either of the head, or the heart,

or the hands, is the only means by which life may become dis- tinguished, success achieved and existence honored.

Again, we must be prompt in business. By this I mean doing the right thing in the right time. Many work very well after they get at it, "but that's the rub." Labor, to be profita- ble, must be done when it is needed. Too many farmers have become poor; too many me- chanics have lost their posi- tions; too many Generals have lost victories, by not being prompt in their respective avo- cations. The farmer must plow in time and plant in season to raise grain; the mechanic must work when work is wanted, and victory must be won by striking at the opportune moment. Promptness! It will bring thrift to the farmer, gain to the mechanic, reputation and suc- cess to labor in every depart- ment. Then, be prompt.

Lastly, economy. By this, I mean a wise, judicious use of our means. Here we may drop a word of warning. The idea is quite prevalent that our peo- ple love fine dress, and I think it is considerably true, though not more of us than of people in general. The trouble is, this charge is too true of all classes, and not of us in particular. We have the dressing mania in this country, and it is fast becoming

frequent for silks and cloths to live scantily, owe rent, and occasionally owe for these very articles. Means spent for wholesome diet shows well, but a pampered back at the expense of a cheated appetite, always did look to us like meanness.

Artemus Ward says, (by way of burlesque,) "git wealth and fine close, but if ye cant git both git fine close," and the sentiment is popular.

We are no advocate of poor, slovenly dressing, for nothing suits our taste better than to see men, women, and children dressed neatly and tidily.

We like neat, plain dressing every day, for we do not believe in wearing tattered garments all week for the sake of surprising every body on Sunday with our silk, satin, and broadcloth. We don't think such a sudden transition works well; it makes us feel a little foreign, trammels our feelings, and flatters our pride. Besides, who does the fine dressing? Is it the high-salaried minister, the lawyer whose income is ample, the thrifty mechanic, the wealthy farmer? Are men of enterprise, of real sterling worth, whose names are a tower of strength in society, usually given to the weakness of extravagant dress? Not these. Then who are they? Observation answers. The gay, the indolent,

the dandy, and those of small means. Dress does not imitate those who are worthy of imitation. Now if all were to arrive at wise conclusions about dress, no doubt but multiplied thousands of families would be better off, physically, intellectually, and morally; for this is the bane that is eating out the life and manhood of many a home, and bringing want to its inmates.

This matter will bear looking at by all classes. Let parents see that they train their children to habits of economy, and strive to correct that false, mischief-making notion that dress is an element of character or reputation. Let young men see that they are not constantly exhausted to the last dollar to pamper the back. Turn your attention to making life a success. If you are a laborer, be as skillful as any one else. If you are a farmer, be as good as any around you. If you are a mechanic, suffer no one to surpass you. Whatever you do, do it with your might.

These are some of the helps to thrift and gain, briefly pointed out. But besides industry, economy, promptness, there are other indispensable prerequisites. There can be no true success without fully acting upon the principle of honesty in every transaction. In short, what-

ever may be our calling, success comes only by developing and applying the moral powers of our being to every duty.

Now whoever would become a gainer in this world's goods, let him remember to be indus-

trious, prompt in business, economical in dealing, and over these essentials let every element of manhood and moral worth preside.

Intelligence we shall reserve for the next Number.

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## IT IS THE MIND THAT MAKES THE MAN.

BY W. H. McCOWN.

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It was once said of Dr. Watts, —the celebrated poet and philosopher,—that after his fame had gone abroad throughout all the land, as being a man whose mind had searched out the invisible things of earth and sky; some ladies seated themselves in the upper apartment of a building in order to catch a glimpse of the old man as he might by chance pass that way. And they were, no doubt, in their vain imaginations, expecting to see a man of robust form, and one whose mental height and depth and breadth were almost unfathomable. At the same time expecting to see something extraordinary in the way of broad-cloth and “plug hats.” But to their great surprise a diminutive form, and a rather plain and homely garb, presented themselves in the person of Mr. Watts. They found him to be every way a

plain and farmer-looking man, And they looked down and exclaimed, “Dear me; is that Dr. Watts! That diminutive old man!” This interrogative called forth a reply from the Dr. in the following significant language, after a manner peculiar to his poetical ability:

“If I was so tall as to reach the pole,  
And grasp creation at a span;  
I’d still be measured by my soul,  
For ’tis the mind that makes the man.”

It is to this sentiment that we most heartily subscribe; and would that it was written upon the tablet of each of our hearts. Now it is the height of youthful aspirations to become men and women, but for want of having the impression made upon their minds while young that it is the mind, and not the stature, that makes the man, many, as I have often thought, resort to low and vulgar habits, such as chewing tobacco, drinking spirituous liquors, and



some times profaning the name of the Most High, in order to elevate and place themselves upon a level with the so-called men and women; and in this way evil habits are early formed, and dissipation and ruin speedily follow. Now all this misery and debauchery are the fruits of improper juvenile instruction.

Youth being the seed time of life, it is of the greatest importance that the parent should see to it that the seed is properly sown, watching over it with the strictest vigilance, in order that vice and immorality may not devour it. It is in this way, and this way only, that we may expect a bountiful harvest.

Only think of it parents. Think of the many claims that your children have upon you. Teach them the utility, as well as the beauties, of a cultivated mind. Teach them that it is an indispensable duty, resting upon them, to improve the faculties which God has given them, in order to obtain happiness in this world and the world to come. A youth with such parental influences thrown around him, will seldom, if ever, fail to drink deep of the crystal fountain of knowledge, and win for himself a position among the renowned of the land. And the parent who exerts such an influence will not fail to leave a

living witness to testify of his goodness when he is sleeping in the silent tomb.

We are informed by Holy Writ, that in the beginning God created this world and all that is in it for some good and noble purpose. And last of all made he man, after his own image. Giving him power—that is conditionally—over all the brute creation.

Would any one doubt for a single moment, that the power or dominion here spoken of has a specific reference to the intellectual faculties of man; and that this power increases or diminishes in proportion to the cultivation of the same? It is through this agency that man has been enabled to explore the western wilds, to subdue its most ferocious animals, and bring them into complete obedience to himself.

He has also penetrated the depths of the sea, and made manifest his power among the innumerable families thereof. Now all this is in harmony with the design of the All-wise Creator. He has given man a mind which is capable of improvement, and if we expect to meet the approbation of Him, who will hold us accountable for our stewardship upon earth, we must attend to this important duty. A failure to perform a known duty is highly incompat-

ble with a truly christian spirit. "Whosoever faileth to perform a known duty to him it is sin."

In view, then, of the fact, that the cultivation of the mind is inseparably connected with the christian religion; in view of the fact, that it is the chief thing that distinguishes us from the brute creation, in view of all these facts, I will urge the acquisition of learning upon our people, more especially than any other race. When we consider that for near three centuries we have been robbed of our inherent rights, erased from the vocabulary of the human family, many of us with our

names enrolled upon our masters ledger, with cattle, horses, hogs and sheep, bought and sold as such, treated and regarded as such, we see that we have need for effort. This then is the pit into which we have fallen, and from which we must rise, or else perish by our inaction.

God has placed in our power the means by which we may rise. The doors of school houses are, at least thrown open to us. The "U. L. Institute," and other schools of higher order are offering every inducement. Let us not slight their hospitable invitations.

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## CIVILIZATION : ITS HISTORY AND PROGRESS.

(CONTINUED.)

BY S. H. SMOTHERS.

From Babylonia civilization extended itself into Egypt. As early as 1,500 B. C. the Egyptians were highly distinguished for their learning and refinement. They, like the Babylonians, were highly skilled in the art of Architecture.

The city of Thebais in Egypt, was the most renowned in the world. Rollin says that it was entered by one hundred gates. Its population was proportionate to its extent; and, accord-

ing to history, it could send out at once two hundred chariots and ten thousand men at each of its gates. The Greeks and Romans have celebrated its magnificence and grandeur, though they saw it only in its ruins; so august were its remains.

Egypt seemed to place its chief glory in raising monuments for posterity. The obelisks and pyramids have excited the admiration and astonish-

ment of travelers for more than two thousand years. An obelisk is a quadrangular, tapering, high spire, or pyramid, raised perpendicularly, and terminating in a point, to serve as an ornament to some open square; and is very often covered with inscriptions or hieroglyphics. Every part of Egypt abounded with obelisks, some of which were of great size. There were two in the city of Heliopolis that were each one hundred and eighty feet high.

A pyramid is a solid or hollow body, having a large, and generally a square base, and terminating in a point.

Rollin says, "There were three pyramids in Egypt more famous than the rest, one whereof was justly ranked among the seven wonders of the world. They stood not far from the city of Memphis. I shall describe only the largest of the three. This pyramid, like the rest, was built on a rock having a square base, cut on the outside as so many steps, and decreasing gradually quite to the summit. It was built with stones of a prodigious size. \* \* \* According to several authors, each side was eight hundred feet broad and as many high. The summit of the pyramid, which, to those who viewed it from below, seemed a point, was a fine platform, composed of ten or twelve massive

stones, and each side of that platform sixteen or eighteen feet long. A hundred thousand men were constantly employed about this work, and were relieved every three months by the same number. Ten complete years were spent in hewing out the stones, either in Arabia or Ethiopia, and in conveying them to Egypt; and twenty years more in building this immense edifice."

Another of the prodigious works of Egypt was the Labyrinth. Herodotus, who saw it, says that it was still more surprising than the pyramids. It was built near the town of Arsinoe. It was a magnificent pile composed of twelve palaces, regularly disposed, which had a communication with each other. It contained fifteen hundred rooms, interspersed with terraces, and ranged around twelve halls. There was a like number of buildings under ground.

Concerning the kings and government of Egypt, Rollin says: "The Egyptians were the first people who rightly understood the rules of government. A people so grave and serious immediately perceived that the true end of politics is, to make life easy, and a people happy. The kingdom was hereditary; but, according to Diodorus, the Egyptian

princes conducted themselves in a different manner from what is usually seen in other monarchies, where the prince acknowledges no other rule of his actions than his own arbitrary will and pleasure. But here, kings were under greater restraint from the laws than their subjects. They had some particular ones digested by a former monarch, that composed part of what the Egyptians called sacred books. Thus every thing being settled by ancient custom, they never sought to live in a different way from their ancestors."

Of the manners and customs of the Egyptians, the same author says: "Egypt was ever considered by the ancients, as the most renowned school for wisdom and politics, and the source from whence most arts and sciences were derived. This kingdom bestowed its noblest labors and finest arts on the improvement of mankind; and Greece was so sensible of this, that its most illustrious men, as Homer, Pythagoras, Plato, even its great legislators, Lycurgus and Solon, with many more whom it is needless to mention, traveled into Egypt, to complete their studies, and

draw from that fountain whatever was most rare and valuable in every kind of learning. God himself has given this kingdom a glorious testimony; when praising Moses, he says of him, that *he was learned in all the wisdom of the Egyptians.*"

Of their arts and sciences, Rollin says: "The Egyptians had an inventive genius, but directed it only to useful projects. Mercuries filled Egypt with wonderful inventions, and left it scarcely ignorant of anything which contributed to accomplish the mind, or procure ease and happiness. The discoverers of useful inventions received, both living and dead, rewards worthy of their profitable labors. It is this which consecrated the books of their two Mercuries, and stamped them with divine authority. The first libraries were in Egypt; and the titles they bore inspired an eager desire to enter them, and dive into the secrets they contained. They were called the remedy for the diseases of the soul, and that very justly, because the soul was there cured of ignorance, the most dangerous, and the parent of all other maladies."



## WHAT DO YOU READ?

BY J. B. H.

Every teacher should be a life long student. It is a low and paltry view of the profession which leads so many of our teachers to be content with knowing merely what they will be required to teach. The teacher needs a varied culture, and all the knowledge he can acquire will certainly be of use in his calling. It is not to reproach, but to encourage and stimulate them to effort, that we write what all must acknowledge as the truth, that many of our teachers in this part of the West are sadly deficient in general intelligence.

Every member of this noble profession should become acquainted with the best literature of our own language, and it would not be impossible for some of our teachers to possess themselves of the rich treasures of other tongues. Dear friends, it is not for want of opportunity that we do not all of us learn much more than we do, but because we do not make good use of such opportunities as we already possess. Many of our teachers read enough, but they waste time on inferior or worthless books.— Teachers must read something besides the newspapers and the magazines of the day. The young lady who reads the *N. Y. Ledger*, or who finds employment and inspiration for her leisure hours in *Godsey's Lady's Book* or Miss Prescott's stories, need not expect either the success or the higher pleasures of the teacher's calling.— Leave such reading for those to whom it belongs. Many a teacher of our acquaintance has expended money enough for inferior and ephemeral reading to pay for a copy of the works of Bacon, or Plato, or Emerson.— You would find in these books the elements of real force of character, the means of the highest culture, and a fountain of perpetual delight. The careful perusal of Plutarch's Lives, of the writings of Thoreau or of Dr. Holland, or of Mrs. Browning's Poems, would be worth infinitely more to you than whole libraries of the "popular" literature of our time,

## THE NEEDS OF THE PRESENT.

BY J. B. H.

We often hear teachers say that very little can be done to improve the character of our schools until the people will take more interest in things connected with education, and thus give teachers a chance. Now, there is an element of truth in this, but it must not be used as an excuse for indifference or idleness on the part of teachers. It should be regarded by them as an incentive to more earnest exertion. Of course if all the world would agree to do just right about every thing, our work would be done at once; but it will never do to sit down and cry, "What a pity the people do not take more interest in their schools." If the people of our part of the country do not value education and sustain schools as they ought, we must try to make some improvements in this respect. But if a man is entrenched behind habit and prejudice, it is not always best to move on him by direct assault. We need not always be complaining that the people are asleep; but we can gradually improve ourselves as teachers, and make our schools more efficient and valuable: and if we

do this, the people will certainly find it out by and by.

Some of our teachers are satisfied with merely being able to obtain a certificate or license to teach. Some think that if they can solve the problems and explain the processes of the textbooks that nothing more is required. They teach correctly, and if the pupil does not learn, it is not the fault of the instructor. They are mistaken. Every teacher ought to know that a thing is not taught until it is *learned*; until the pupil receives it and comprehends it and makes it fully his own. It is not a question of "going through" the Arithmetic or Grammar. Every scholar should be able to teach whatever he has learned. If he cannot he has not learned it properly.

## ONE THING IS LACKING.

One great need of our teachers in this country is a professional spirit of co-operation with each other. We should not regard each other as rivals, but as fellow-laborers for the same object. There is work enough for us all. Let us uphold the good name of our fellow-teachers. Other people will criticise them unfavorably;

but the law of kindness and truth ought to prevail among those engaged in such work as ours. This principle of mutual respect and attachment is essential to our success. We can not expect the people to esteem and honor the profession of the teacher unless we do so ourselves.

### CLEAR UP THE FRONT YARD.

A pleasant home should never have an unpleasant approach. In the general spring-clearing up, do not forget to put the front yard 'to rights.'—We do not advocate anything stiff, formal or expensive.—Straighten up and repair the fence. Remove everything from the yard that does not belong there. Have a good walk from the gate to the front door, not one that is sunken below the general level and always flooded in rains, but let it be a little raised so as to be passable in all weathers. Have some flower borders by all means,

but if there is, unfortunately, neither time nor taste for these, have grass, and some trees and shrubs, not set in stiff rows, but dotted here and there. Then a Virginia creeper, American woodbine, or Wax work vine from the woods and run it over the porch if there is one, or if not, run it over the door. A climbing rose may be easily obtained, and will be very beautiful when in bloom. A small amount of work, and a little taste, will make even a humble house look attractive and homelike.—*Selected.*

ANSWER. — Dear Friend, be assured that you will not in the end regret having tried to do right. You may be tempted and urged. Heed the voice in your own soul. Your idea of life is beautiful and noble and unselfish; hold on to it; live it out as nearly as you can. Angels and unseen influences, and

all that is good in the universe will help you, though you may seem to be alone. Many are made better and stronger by trial and suffering. Whatever may come you will not fail.

Love never fails of its high aim  
No matter how beset;  
A life of faithfulness and love  
Was never wasted yet.

H.

## CLASSICAL STUDIES.

We think Mr. Norton will pardon us for printing this extract from one of his recent letters to us, for it will do some of our readers good, and is better than any thing else on this subject to which we have access.—

“In regard to the study of Latin and Italian, it makes, I think, but little difference which is taken up first. The Latin comes first in the natural order, and were the choice to be made between them, could one only of the languages be learned, the Latin should be chosen as opening the way not only to a wider field of noble literature, but also to a knowledge of antiquity and history by which our modern thought may be enlarged, and our sympathies with the past quickened. I believe strongly in the worth of classical studies, arising not alone from the intrinsic interest and value of the ancient literature, but also from their remoteness from the occupations and pursuits of our common lives and our daily

thoughts, by which we are brought into wider and more intelligent relations with the world and man, are enabled to study human nature and the providence of God under aspects unfamiliar to us, and are lifted more or less out of the dust and heat and fatigue of our cares and business into the quiet and refreshing atmosphere of pure contemplation and the cool airs of distant times. The contrast between the ancient world and our own is a most instructive one. To read Virgil or Horace is for an American as good as to enter a foreign society, from which he may learn alike the advantages and the defects of our own civilization.

There is indeed nothing in the Latin literature that approaches in power, in interest, or in scope the poem of Dante. A man who has mastered that has been admitted into the company of the true immortals, and always possesses access to it.”

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How rarely does any one repent having been silent! How often do we regret having spoken.

Many people never do much good for themselves or others because they are unwilling to begin in small things.



## LIFE.

BY J. B. H.

"I remember, when I think  
That my youth was half divine."

In after life we look back to the divine beauty of our early years, and sigh because our glorious youth is dead. But with some people youth never dies. I know a few spirits who still carry beneath their dusty and battered armor, through all the shocks of life's warfare, a nature fresh, unsullied, and gentle, as in the glad morning-time when we all thought the world was full of beauty and love. They have never grown wise enough to be selfish. The witching spell of childhood is still upon their sight, and they strangely refuse to see that the earth is a wreck and a desolation. They have not "learned the world's great lie." They

trust where every body else is deceived, and love those whom all others hate. They were bathed at birth in the fountain of Eternal Youth, and are already immortal.

The world does not know them. Only a few ever recognize them here; but those who become acquainted with them learn that human nature has possibilities of truth and power and love of which few of us ever dream. I know some souls who waste love like sunlight; who have an infinite strength and wealth of affection, which is not careful about its objects, but is exhaustless and all-embracing, so that when I meet them I think always of the love of God.

"THANK YOU."—What music is in these words when uttered by a pretty woman. They touch a man's heart strings as the fingers of some fairy musician touch the strings upon the harp.

"Thank you!" she says, and you are happy! Perhaps the favor extended has only been slight—no inconvenience—no trouble to you—a mere exhibition of politeness on your part.

You look up—a bright twinkle of the eye, and the lips open like the unfolding of a rose and the words, "Thank you," drop from pearly recesses. These words are more precious than the wealth of India.

Reader, should you ever see a lady in need of your courtesy extend it to her as you would to your sister—and if you look for reward, you will find it in her "Thank you."

## THE LEGEND OF THE WANDERING JEW.

BY CHARLES ELIOT NORTON.

Among the popular legends of the Middle ages there is none finer in its form, or fuller of meaning than that of the Wandering Jew. It first appeared in literature in the 13th century, but it had doubtless long before been told around winter firesides, and been listened to with wondering awe by those who, with little comprehension of its deep symbolic significance accepted it as a narrative of fact. The earliest known record of it is in the Chronicle of Roger of Wendover, who, under the year 1228, reports, that a certain Archbishop of Greater Armenia coming to England, on a pilgrimage to the sacred places of the kingdom, was hospitably welcomed at the famous Abbey of St. Albans, where he remained for some days, and having much talk with the Abbot and monks, he told them many strange things of the East, "and in the course of conversation he was asked whether he had ever seen, or heard of one Joseph, a man of whom there was much talk in the world, who, when our Lord suffered, was present, and spoke to him, and who is still alive in evidence of the Christian faith."

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In reply to this question a knight in the Archbishop's retinue, who was his interpreter, speaking in French said, "My lord well knows that man, and has often seen and held converse with him,"—and then he went on to relate as follows what had passed between Christ and this Joseph:

"When the Jews were dragging Jesus forth from the hall of judgment, and had reached the door, Cartaphilus, a porter of the hall, in Pilate's service, as Jesus was going out of the door, impiously struck him on the back, and said in mockery, 'Go quicker, Jesus, go quicker; why dost thou loiter?' and Jesus looking on him, with a severe countenance, said to him, 'I go, but thou shalt remain till I return.' And, according as our Lord said, this Cartaphilus is still awaiting his return. At the time of our Lord's suffering he was thirty years old, and when he reaches the age of a hundred years, he always is restored to the same age as he was when our Lord suffered."

And the knight said further, that, after the death of Christ, this Cartaphilus became a christian, and was baptized, and was

called Joseph. He is a man of few words, and when he speaks he tells of the events of old times, and of what occurred at the death and resurrection of our Lord, and he relates all without smiling or levity "as one who is well practiced in the sorrow and the fear of God, always looking forward with fear to the coming back of Jesus Christ, lest at the last judgment he should find the Lord in anger, whom, on the way to death, he had provoked to just vengeance. And he places a hope of salvation on the fact that he sinned through ignorance, for the Lord on the cross prayed for his enemies in these words: 'Father, forgive them, for they know not what they do.'"

It was not strange that this poetic story took deep root in the hearts of men, or that as it passed from land to land various changes were wrought in its form, and many fanciful details added to it. For the most part, it was accepted as a true account of a real personage, and from time to time a fresh report of the re-appearance of the Wandering Jew would be spread abroad, and set people wondering. It was believed that he was driven from land to land, unable to make a long stay anywhere, but continually forced onward by the goad of unrelenting remorse. He re-

visited, it was said, at intervals of about a century, places in which he had formerly been, and in some parts of Europe his comings were expected with alarm because of the desolating storms that accompanied his passage. After a sudden and violent gust of wind, or a long and terrible tempest, crashing the trees in the forest, sweeping down the harvest, and wrecking the fishermen's boats, the peasants in Brittany were wont to say, "It is the Wandering Jew going by."

Striking as the conception is of this solitary, deathless wanderer, with his burden of heavy memories, and of present sorrow, and with the cherished though uncertain hope of final delivery from his doom, and of reconciliation with the Just One whom he had so wronged, —yet the chief power of the legend is in the imaginative truth with which the character and fate of the Jewish people were embodied and symbolized in this homeless outcast, wandering over the world in continual, vain waiting for the coming of the Messiah. The race of intensest and most persistent individuality, driven by persecution from land to land, was well typified in this lonely man ceaselessly expiating in the world the sin toward the

Savior ~~whom~~ he had rejected and spurned.

"Anathema inaranatha! was the cry,  
That rang from town to town,  
from street to street.  
At every gate the accursed Morde-  
cai  
Was mocked, and jeered, and spurn-  
ed by christian feet."

But in the figure of the Wan-  
dering Jew we may behold not  
only the type of his race, but  
we may see as well the likeness

of every man of whatever race,  
who, beholding the sufferings  
of Christ in the world, whether  
among the poor, on the field of  
battle, in the wards of the hos-  
pital, stands unmoved and with-  
out compassion till the Lord  
has gone by, and thenceforth  
knows no peace until the re-  
turn of Him whom in His need  
he had refused to succor.

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## CORRESPONDENCE.

FRIEND SMOTHERS:—I have re-  
ceived your kind request.

Ever since I saw your Quar-  
terly it has been my intention  
to contribute to its columns,  
but hitherto I have been so ex-  
ceedingly busy that it leaves  
me too little leisure to do so.  
I dare not promise anything,  
still I would like very much to  
count one among the number  
of your active friends, and hope  
that some time not long hence  
I may find time to answer your  
wish and my own inclination in  
the matter.

Your school is very much in  
my mind. I often think of its  
former students—its present  
welfare—its future prosperity  
—the coming condition of the  
colored Race in this land—the  
part in the work of their eleva-  
tion which that school has per-

formed from its origin—and as  
Paul said when he met his  
friends from Rome, "I thank  
God and take courage."

God bless you, my dear  
brother. May your soul be  
steadfast and your hands be  
strong. Every seed of knowl-  
edge which you scatter shall  
bear abundant fruit. It makes  
my soul leap for joy to meet,  
as I occasionally do, with faces  
of a dusky hue who, years gone  
by, were members of the Insti-  
tution, then under my charge,  
and to find, as I do, that they  
are proving themselves worthy  
members of community; and  
showing that so far as I had  
a hand in forming their lives, I  
need not be ashamed of my  
work. Believe me, dear broth-  
er, whoever shall know the his-  
tory of your race in this land in



future time, will know that to the school now in your care much of good and blessing is, and shall be, due.

Labor on, and both in this world and the world to come your reward is sure. The sweet words of the poet apply with peculiar force to your work of mercy and labor of love,—

“The seed which in these few and fleeting years,

Thy hands unsparing and unwearied sow;

Shall deck thy grave with amaranthine flowers,

And yield their fruit divine in heaven's immortal bowers.”

I had no thought when I began to pen this hasty note of doing more than making an apology for my long delay, but if you deem this worthy of insertion you are free to act according to your judgment in the matter.

In any event, my interest in you and your work will be continually fresh and strong; both because the enterprise is in itself good and noble, and also because it was my privilege through so many, though laborious and wearisome yet delightful years—years full of blessing to my soul in performance of the work, and blessed still in memory thereof, to assist in leading so many eager minds in the path of knowledge — which otherwise had

been shut to their entrance. For more than eight years, the best years of my life, did I have the privilege (and truly I esteemed it such) of welcoming to the fountain of knowledge crowds of eager, thirsty souls, clothed, indeed, in dusky hue, but active, earnest, aspiring all the same—and during all those years hundreds of Africo American youths enjoyed the advantages of instruction upon the ground which now you occupy.

And if I, related by birth and color to the dominant race in this country, sacrificing caste—and welcoming reproach, and making my name a by-word among my countrymen, could thus labor for your sake—how should you, my dear brother, be encouraged to spend and be spent in the holy cause which shall be, as it rises to still greater and greater importance in future years, to your suffering and oppressed race in this land, as “life from the dead.”

The day is breaking—the hour is coming—the dawn draws near apace—God grant your people may know their day—and rise to life and power.

With much respect,

Yours,

E. TUCKER,

LIBER COLLEGE CORNER, }  
Jay Co. Ind., }  
May 28th, 1864. }

## MAKING MONEY.

BY WILLIAM TRAIL.

The subject of making money and becoming owners of homes and property in general is one which should engage the most profound consideration of every man of color in the United States. Notwithstanding its great importance it is one which rarely excites discussion among us. Therefore we conclude it is to a great degree neglected. And under such conviction I beg a small place in the Repository to say a word in regard to its moment. All of us who have had any considerable experience in society must be aware of the great influence wielded by the almighty dollar. And for this reason it becomes us as a distinct portion of society to be wide awake to our interest. We can gain nothing by our industry which will tend more to give us a respectable position in society than homes and property, real and personal. In order to thus situate ourselves it is necessary that we should take hold of every respectable and profitable occupation that is in our reach, and follow it with earnestness, and make it our object to bring those which are out of our reach within it.

But we hear it argued that we are but few in number and destitute of means, and that we cannot get the general patronage of the public. I do admit that these are serious difficulties, but most of them are difficulties that can be overcome.

We are not so weak as to be unable to accomplish much, if we will only persevere. A million of men using proper efforts cannot be entirely overlooked in a nation like this. And if American slavery is shortly to be abolished, (as the friends of freedom hope and its enemies fear,) then our population will be sufficiently great, if accompanied with a corresponding degree of money and intelligence, to set at defiance every attempt to crowd us out of respectable employment, and to compel those who would succeed in business to court our patronage. We call for equality before the law, but while we justly make this call, we should remember that equality in this respect will do but comparatively little towards elevating our condition when we are wanting in every other respect. While we have to look to

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others for equality before the law, we must depend entirely on our own hands and heads for equality in financial resources.

I am happy to know that some are laboring with good results for our elevation in science and literature, but these qualifications alone will not enable us to perform all the duties of independent and good citizens.

Our education needs to be practical, such as will profit us and our families and the rest of mankind. Let no one harbor a thought that because he is not permitted to occupy the most exalted positions there is nothing left worthy his attention. We need farmers and mechanics, as well as statesmen, lawyers, and physicians. We should not be discouraged because we are poor and have to live by our labor, for a large portion of the capitalists and great business men of the West once knew how to labor with their hands.

It is often an easier task to tell what needs to be done than it is to tell how to perform the same; and if I should attempt to mention all the ways possible for us to take advantage of our inconveniences in making money I would be sure to fail; but I will make a few rude suggestions: cultivate industrious habits, practice strict economy, and proportion your expenditures to your income. Take pleasure in your daily avocations, and look with contempt on all extravagant nonsense which some are pleased to call taking pleasure.

What you lack in advantages to make money try to supply by saving. Never go about spending money to show people that you have it, because such actions will only impress the idea on the minds of thinking people that you are not accustomed to having money.

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## HOW TO BE USEFUL.

BY MARY MELVINA BORDEN.

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This is a question which every person should decide early in life. We are placed in this world to do good, and to make the world wiser and better. Af-

ter a person has ascertained in what way he can make himself most useful, he should prepare for usefulness in life. Now there are many ways in which

we can make ourselves useful.

One way is by getting an education. If we have a good education, we will be a blessing to ourselves and to our fellowmen. We will also be qualified for instructing the ignorant. A great field is now being opened for us to labor in. Thousands of our brethren are being liberated from the house of bondage. They are in a state of abject degradation. The light of intellectual and moral education has been shut out from their minds. The cloud of ignorance and superstition is hanging over them. We must prepare to act as teachers and instructors among them. They must be taught both moral and intellectual education. No one is calculated for a teacher, unless he possesses good morals. Perhaps some one may ask the question, in what does moral education consist? I will tell you. We should be strictly temperate in all our habits. We should always tell the truth. We should be honest in all our dealings. We should love our neighbor as ourselves. This is morality.

These principles must be taught to our liberated brethren, before they can become good citizens.

They must also be taught intellectual education. If it had not been for ignorance the curse of slavery would not have been upon our race. If they had been an educated people they could not have been kept in slavery. Their masters knew that it would not be safe for them to be educated. That is the reason they would not allow colored schools in the South.

I rejoice to know that there are already many flourishing schools in operation among our freed brethren; and that they are making rapid progress in knowledge. A teacher who has the charge of a school at Corinth, in Alabama, says, that he had been engaged in teaching school in the North, for a number of years, but never had scholars to learn equal to those now under his charge. He also says, that he has some of the brightest intellects in his school that ever walked the earth.



## ECCLESIASTICAL HISTORY.

BY T. STROTHER.

The word Ecclesiastical is derived from *Ecclesia*, a Latin word which signifies a regular religious assembly of people, a Christian congregation, a place of meeting in general. We find a corresponding word in Greek, which is about the same in pronunciation and meaning,—it is *Ekklasia*, denoting an assembly of people, convoked by public proclamation, a meeting, or regular assembling of the people, distinguished into ranks and orders, which is in contradistinction to *agora*, which means a mixed and promiscuous assemblage of people, a Forum around which the rabble meet promiscuously, to hear orations. Strictly speaking, the word Ecclesiastical relates to the Church of the living God, and Ecclesiastical history relates to the mode in which that Church has existed, from its Genesis down through the different vicissitudes through which the Church has passed, even to the present date. And a history of the Church militant will, no doubt, be preserved, for the consolation and life of the people of God, until she joins the Church triumphant in heaven.

From the above we see that Ecclesiastical history is only another word or phrase for Church history. History means a narration, a relation given of past events. In writing the history of the Church we are compelled to follow the history afforded us of the Church, from its origin down to its present date.

The word Church is a compound of *ek*, out of, and *caleo*, I call, and signifies the calling together those collective bodies of Christians all over the world, who profess to believe in Christ and acknowledge Him to be the Savior of all men.

The compilers of the thirty-nine articles of the Church of England explain the Church to be, “a congregation of faithful men, in which the true word of God is preached, and the sacraments are duly administered, according to Christ’s ordinances in all those things that of necessity are requisite to the same.”

Having advanced thus far, it shall be my object in treating further upon the subject of Church history, 1st, to give an epitomized history through 2.-

500 years, commencing with the beginning of time, according to the Mosaic account of the creation which embraced what is called the patriarchal dispensation, during which time the church had no particular places fitted up for divine worship.

Patriarchs were first so called among the Jews. They called the President of the Sanhedrim by this title. A Patriarchate was esteemed as the Supreme Ruler of the church. The Bishop had under him only the territory or the city, of which he was Bishop. The Metropolitan superintended a Province. The Primate was chief of what was called a Diocese, consisting of one Exarchate, and the Primates themselves were under him.

Abraham and his family constituted God's ancient church. He, himself, was a Patriarch.

It seems that a visible church relationship was finally established between Abraham's family and the Most High God, signified by Circumcision, as a visible and distinguishing sign; which was followed by enlarged revelations of truth. Two ends and purposes were to be answered by this sign: The preservation of the true doctrine of salvation in the world, which is the great and solemn duty of every branch of God's Church, and the manifestation of that

truth to others. Both of these things were done by the venerable patriarch Abraham. He built altars to the true God, and publicly celebrated his worship. A description of the ratification of a covenant by sacrifices will show that form in which God was worshipped in the patriarchal age, and thro' the whole extent of that age, which was two thousand five hundred years. A person was set apart, for the strict performance of sacrifices and other offices of ceremony and religion, who was called a Priest.—Before the existence of the law of Moses the first-born of every family acted as Priest. Thus Cain and Abel, Noah, Abraham, Melchizedec, Job, Isaac, and Jacob were Priests, who acted as such in their respective families. These Priests consisted of three orders: the High Priests, the Priests, and the Levites.—The High Priest was placed at the head of all religious affairs. He only had the privilege of entering the sanctuary once a year, which was on the day of solemn expiation, to make an atonement for the sins of the whole people. God had appointed him the oracle of His truth, and when he was robed in his proper habit of dignity, and with the Urim and Thummim, he answered questions propounded to him, and God dis-

covered to him secrets which were in the future. The ordinary Priests served immediately at the altars. It was their duty to kill, skin, and offer the sacrifice. The beasts offered for sacrifices in the ratification of covenants were divided in the midst, after being killed, and the persons covenanting passed between the parts.—Hence, after Abraham had performed this part of the ceremony, the symbol of the Almighty's presence, a smoking furnace and a burning lamp, passed between the pieces, and in this way both parties ratified the covenant.

The manner of sacrificing, as the patriarchal mode of worship, properly speaking, was the solemn infliction of death on a living creature, by the effusion of its blood, in the way of religious worship, and the offering this to God in supplication for the pardon of sins, and as a sort of satisfaction for the insult and injury offered to the Majesty and Government of God.

The Scriptures abundantly indicate that sacrifices were instituted by Divine appointment, immediately after the entrance of sin into the world, to prefigure the sacrifice of Christ.

[TO BE CONTINUED.]

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## THE SOUL'S POWER.

BY J. B. HARRISON.

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An esteemed correspondent in New York asks in a recent letter, whether we believe that the thought, mental condition, or will of one person exerts any influence upon the life, condition, or destiny of another, when there is no outward or visible means of communication. The letter is a personal one, but as we are asked this question very often, we answer here.

We are most firmly and thoroughly convinced of the truth

of this belief. We have for a long time given this whole subject of the nature and powers of the soul, and its method and range of action, our earnest attention, and have read with much interest everything that we could obtain which relates to this topic. There is also much to be learned by the study of the life of men and women around us. We shall not however write an essay on this theme, nor offer any arguments to persuade any person

of the truth of this beautiful faith. A long while ago an eminent heathen thinker taught it as a principle of philosophy that spiritual forces control the universe. The human soul is part of a different system of being from that to which the material world belongs; and in the great scale of universal existence the world of spiritual life has the highest place. There are vital forces in the nature or being of the soul, which are quite as real and efficient as any of the forces of the material world; they may be called the natural forces of the spiritual universe. Our life on earth is a constant display of the action of the powers of the soul on matter and its forces; and in the nature of things it is easier for the soul to move spiritual forces and objects than to act upon material things. This fact in regard to the soul's working is not always obvious now, because the spiritual nature of man is as yet very imperfectly developed; but it is still true that the qualities and forces of the soul are higher and stronger than those of the world of matter. It helps us here somewhat to remember that "God is a spirit," and that by spiritual forces he controls all things.

One soul or mind acts upon another, and to some extent upon the external conditions of

that other, by earnest and intense application of thought or will. We know some persons who can call to each other when hundreds of miles apart and be answered back, though there is no visible way or sign of communication. One of our friends when face to face with death in a battle-field hospital, where all the surroundings were terrible and depressing, said to one near him, "I may die; but I do not feel lonely; I do not *feel* the rough and painful conditions around us here; the folks at home are loving me to-day; they have got hold of me, and are as busy helping me as if they were here." We do not profess to explain or understand such things we merely give our testimony to the facts of which we have knowledge.

We are sometimes asked whether the intense, unutterable love of the mother, sister, or wife of a soldier has any influence upon him and his fate; whether it really reaches and helps him when they pray for him and love him so much. Of course it does. Love is the highest function and most perfect action of the human soul. It is stronger than material conditions. It is the most vital force in the universe; it has a resistless efficiency. The deathless affection which day and night swells the mother's heart



helps to bring her boy back from battle-fields, and hospital wards, and loathsome rebel prisons. The fact that many who are loved most tenderly are struck down in fight, or die untended and alone among inhuman foes, is nothing against the truth that our love is an advantage and protection to our friends who are exposed to such dangers.

We think very often of these things of late. As the stillness of day's last hour comes over the world, bringing the time for memory, for thoughts of absent loved ones, and for prayer, we feel that all the air is full of loving requests, of prayers into which the soul's very life has been poured. We think of the mother wrestling with God for her son; of the wife, who draws her little children around her, or kneels by the low bed where they are sleeping, while she pleads for the safety and return of their father, who, in often interrupted slumber in the trenches before Atlanta or Petersburg, dreams of home over and over again all the night long. We think of the maiden, who, in the solitude of her bed room, busies herself with dear thoughts of one who took her heart with him. when, the first summer of the war, he marched away at his country's call. It is so long—will he ever come

back? Her beautiful secret, her deep, faithful love, hidden from the world's eyes through the day, is open now before God; her pure face is turned upward, and her voice struggles through low sobs as she asks for a life which is to her more precious than her own.

Now, do you think that all this infinite yearning, this mighty tide of love and prayer, which goes surging up through heaven's gates to our Father's throne, has no real force, no efficiency, for those who are its objects? Why, these are the holiest, the divinest feelings and life of which the soul is capable. Every one of these people would die to save the dear ones who are every day thus agonized for. Would God crown human nature with power to blossom into a life so heavenly, so like his own, only that it may be utterly worthless to those who have inspired it? It is not for His own sake that God wishes us thus to love our friends; and it is most absurd to think that affections so entirely unselfish are to be cherished and exercised for any advantage to ourselves.

No! our love and our fond remembrances do reach our friends, whether they ever hear from us or not; they go to them as real and tangible influences, and surround them often with

sweet and tender ministries, which overcomes the agony of bringing beautiful visions to weariness, and the distraction of turn the eyes away from scenes of pain. of horror, and a strange peace

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## MISCELLANEOUS.

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UNION LITERARY INSTITUTE. — The Fall Term of this School will commence on the first Monday in October. (See advertisement on fourth page of cover.) On account of the war, and the pressing demand for laborers, we have not had any school since last winter. We have the promise of a number of students from different parts of the State.

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THE COLORED SCHOOLS OF OHIO. — In 1861 there were 1400 colored youth in Ohio, between 5 and 21 years of age. In the same year there were 190 colored schools in that State, and 150 colored teachers.

The colored people of Ohio have better educational advantages than we possess in Indiana. It is true that they are shut out from the white schools, but they have a public school fund of their own. Their property is taxed for the support of their own schools.

We might have such a law in Indiana. We believe there are few politicians of any party

that would oppose such a law. Shall we not petition the next legislature for it?

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WILBERFORCE UNIVERSITY. — On the 13th of July we attended the Annual Commencement at this Institution. It is situated in Greene County, Ohio, 3 miles north of Xenia. The site on which the Institution stands is the most beautiful situation for a college that we ever saw. It is surrounded by several springs of the purest mineral waters, and stands in the midst of a most beautiful natural grove. The building is a large, elegant and commodious frame. There are nine neat cottage houses in the yard for the accommodation of families who may desire to go there to educate their children. The Institution belongs to the African Methodist Church. Prof. J. G. Mitchell is its Principal. Mr. Mitchell has had charge of the school one year, and this was his first Annual Commencement. All things considered, the exercises were creditable,

both to the Professor and his pupils. The number of students the past session was 85, about half of whom were from the Southern States.

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**Dr. Franklin**, when asked his opinion of the study of languages, said: "In this short life it is better for one to spend his time in acquiring ideas. If we understand one language correctly, we will be able to convey all the ideas that we can acquire in a lifetime."

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Do not fail to read the card of Reeder & Weldy. This is one of the best Dry Goods Houses in this part of the West.

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**ADVANCE IN PRICE.**—The price of subscription to the *REPOSITORY* will from this date be \$1 per year. Single copies 25 cents.—Our paper and printing cost us nearly double what they formerly cost, and consequently we are compelled to raise our subscription price. In fact, nearly every thing has gone up to double the former rates.

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**GROCERIES AND PROVISIONS.**—We have always held that the interests of the merchant and of his customer are the same, and that a strict regard for the interest of patrons is the only possible basis for real prosperity in business. We have never

seen any better illustration of these truths than that which is furnished by the business of H. B. & W. M. Cox, proprietors of the large wholesale and retail Grocery and Provision Store at Winchester, Ind. Their stock is large and complete, and we can conscientiously recommend people to go there and become acquainted with the House. No. 9 East Front, Winchester.

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**DRUGS AND MEDICINES.**—People in this part of Randolph and the adjacent portions of Darke County would do well to acquaint themselves with the superior attractions at Branham's New Drug Store at Union City. They will here find a very large stock of Drugs and Medicines of all kinds, Paints, Oils, Varnishes, Dyestuffs, Wall and Window Paper, Extracts, Perfumery, &c.

East side Columbia Street.—Staats and Sage, Clerks.

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**EDUCATION.**—A great many students suppose that when they shall have gone through college their education will be completed. This is a mistaken idea. The knowledge to be gained in schools and colleges is only "the tools" of an education. After a student is in possession of the tools of an education he can go on and educate himself. He must make the world a school.

ADVERTISEMENTS.

ALL ABOARD

FOR

Number Nine!

THE VERY LATEST NEWS!

THE latest dispatches from headquarters contain the gratifying intelligence that the farmers of Randolph and adjoining counties can

SAVE MONEY!

BY PURCHASING THEIR

Groceries,  
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WINCHESTER, INDIANA,

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ceries, provisions, confections, etc., ever opened out in that market, which they are

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TO SELL AT SMALL PROFITS!

Having no friends to reward nor enemies to punish, we intend selling on the CASH SYSTEM. Bring on your Produce, we will allow you the highest market price for it.

We are determined to sell at extremely low prices. Give us a call and be convinced that we are fully prepared to do all that we advertise. Orders from the adjoining towns and counties promptly filled at lowest cash prices.

Strict attention paid to small children, whom parents may send for goods. Soldiers' orders taken for goods.

H. B. & W. M. COX.

Winchester, Oct. 17, 1863, y1

U. S.

7 - 30 Loan!

The Secretary of the Treasury gives notice that subscriptions will be received for Coupon Treasury Notes, payable three years from Aug. 15, 1864, with semi annual interest at the rate of seven and three-tenths per cent. per annum,—principal and interest both to be paid in lawful money.

These notes will be convertible at the option of the holder at maturity, into 6 per cent gold bearing bonds, payable not less than five nor more than twenty years from their date, as the Government may elect. They will be issued in denominations of \$50, \$100, \$500, \$1,000 and \$5,000, and all subscriptions must be for fifty dollars or for some multiple of fifty dollars.

The notes will be transmitted to the owners free of transportation charges as



soon after the receipt of the original Certificates of Deposit as they can be prepared.

As the notes draw interest from Aug. 15, persons making deposits subsequent to that date must pay the interest accrued from date of note to date of deposit.

Parties depositing twenty-five thousand dollars and upwards for these notes at any one time will be allowed a commission of one-quarter of one per cent, which will be paid by the Treasury Department upon the receipt of a bill for the amount, certified to by the officer with whom the deposit was made. No deductions for commissions must be made from the deposits.

### **Special Advantages of this Loan.**

IT IS A NATIONAL SAVINGS BANK, offering a higher rate of interest than any other, and THE BEST SECURITY. Any savings bank which pays its depositors in U. S. Notes, considers that it is paying in the best circulating medium of the country, and it CANNOT pay in anything better, for its own assets are either in Government securities or in notes or bonds payable in government paper.

It is equally convenient as a temporary or permanent investment. The notes can always be sold for within a fraction of their face and accumulated interest, and are the best security with banks as collaterals for discounts.

### **Convertible into a Six per cent. 5-20 Gold Bond.**

In addition to the very liberal interest on the notes for three years, this privilege of conversion is now worth about three per cent per annum, for the current rate for 5-20 Bonds is not less than NINE PER CENT PREMIUM, and before the war the premium on six per cent U. S. stocks was over twenty per cent. It will be seen that the actual profit on this

loan, at the present market rate, is not less than ten per cent per annum.

### **Its Exemption from State or Municipal Taxation.**

But aside from all the advantages we have enumerated, a special act of Congress EXEMPTS ALL BONDS AND TREASURY NOTES FROM LOCAL TAXATION. On the average this exemption is worth about two per cent per annum, according to the rate of taxation in various parts of the country.

It is believed that no securities offer so great inducements to lenders as those issued by the Government. In all other forms of indebtedness, the faith or ability of private parties, or stock companies, or separate communities, only, is pledged for payment, while the whole property of the country is held to secure the discharge of all the obligations of the United States.

While the government offers the most liberal terms for its loans, it believes that the very strongest appeal will be to the loyalty and patriotism of the people.

Duplicate certificates will be issued for all deposits. The party depositing must must endorse upon the ORIGINAL certificate the denomination of notes required, and whether they are to be issued in blank or payable to order. When so endorsed it must be left with the officer receiving the deposit, to be forwarded to the Treasury Department.

Subscriptions will be received by the Treasurer of the United States, at Washington, the several Assistant Treasurers and designated Depositaries, and by the

First National Bank of Evansville, Ind.  
 " " " Indianapolis, Ind.

**AND BY ALL NATIONAL BANKS** which are depositaries of Public money; and all **RESPECTABLE BANKS AND BANKERS** throughout the country will give further information and **AFFORD EVERY FACILITY TO SUBSCRIBERS.**

M. A. REEDER,

H. C. WELDY.

# REEDER and WELDY,

DEALERS IN

**Dry Goods, Boots and Shoes,**

**Hats, Caps, Queensware, etc.,**

**UNION STORE, NUMBER 8,**

**East Front, Winchester, Ind.**

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**At Pope's Stove Store and Tin-  
ware Manufactory**

MAY BE FOUND A COMPLETE ASSORTMENT OF FIRST CLASS

**COOKING STOVES,  
HEAT'NG & PARLOR  
STOVES,**

and a full stock of every variety of

**TIN WARE,**

**Stove Furniture,**

**Brass and Porcelain Kettles,**

**SKILLETS & LIDS,**

**CISTERN PUMPS, DOG IRONS, ETC.,**

SPOUTING MADE TO ORDER.

**PRICES AS LOW**

AS AT ANY OTHER HOUSE.

**EXAMINE**

BEFORE PURCHASING ELSEWHERE.

HIGHEST PRICES,

**PAID IN WARE OR WORK FOR**

**Old Iron, Copper, Brass, Pewter.**

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L. B. POPE.

# UNION LITERARY INSTITUTE,

(Two miles East of Spartanburg, Randolph Co., Ind.)

The Fall Term of this School will commence on the first Monday in October, 1864, and continue Twelve Weeks.

## COURSE OF STUDY AND TUITION PER TERM.

*Primary Department.*—Orthography, Reading, Writing, First Mental Arithmetic, Written Arithmetic through Fractions, and Geography. Terms, \$3 00.

*Higher Department.*—Second Mental Arithmetic, Written Arithmetic, English Grammar, Physiology, Natural Philosophy, Chemistry, and First Algebra. Terms, \$4 00.

Tuition must be paid monthly. Board, room and bedding furnished at \$1 75 per week. Board must be paid weekly.

S. H. SMOTHERS, *Teacher.*

HIRAM COTMAN and WIFE, Superintendents of Boarding House.

N. B.—No deduction except for sickness.

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THE UNION CITY EAGLE (J. B. Harrison and L. G. Dynes, Editors) is a Weekly Newspaper devoted to the diffusion of useful and entertaining knowledge, Home Culture, Local News, Temperance, Education and the Public Good. It earnestly advocates the maintenance of the National Government, and the establishment of Freedom as the only means for securing our National Unity and Life. Terms, \$1 00 a year.

## Popular Lectures.

J. B. HARRISON, Editor of the Eagle, will Lecture on various subjects of popular interest, before Schools, Literary Societies and the People in Eastern Indiana and Western Ohio. Address

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